
T H E CRITICAL REVIEW.

For the Month of *June*, 1778.

Miscellaneous State Papers. From 1501 to 1726. In Two Volumes. 4to. 1l. 16s. in boards. Cadell.

ONE circumstance has operated greatly to the disadvantage of almost every collection of State Papers that has hitherto been published; which is, that the several editors, from motives of private emolument, have been more attentive to the size of their respective collections, than to the materials of which they were composed. But no consideration of this kind could influence the distinguished personage reputed to be the editor of the volumes now before us; and who is not less eminent by rank and fortune, than for historical knowledge, and an extensive acquaintance with all the departments of polite literature. The name of lord Hardwicke were sufficient to stamp a value on whatever had received his favourable opinion, either as objects of information or curiosity. Passing over the Preface, which is conspicuous for ease and elegance, we proceed to the first article in these Papers, consisting of notes taken out of the entertainment of Katharine, wife of Arthur, prince of Wales. It is extracted from the Harleian Collection, and, as is observed in the Preface, may be thought a good companion to the picture of the *Champ de Drap d'Or*, in Windsor Castle.

The second number, likewise extracted from the Harleian Collection, is an original Letter of Thomas Leigh, one of the visitors of the monasteries, to Thomas Cromwell, lord privy seal. It is dated from the monastery of Vale Royal, in 1536,

VOL. XLV. *June*, 1778.

D d

and

and affords a striking picture of the licentiousness of manners so prevalent over England in those times.

Number III. contains various dispatches from the privy council to the duke of Norfolk, the marquis of Exeter, and sir Anthony Brown, relative to the rebellion in the North, in 1536, and also copied from the Harleian Collection of manuscripts.

In the next division of the work are two Letters, one from Roger Ascham, the celebrated grammarian, and the other from sir Richard Moryson, likewise a man of learning at that time, and ambassador from Henry VIII. to the emperor Charles V. The letter from sir Richard, which is written to the lords of the council, in 1552, and copied from the original in the Paper-office, contains a very curious account of his reception at the court of the emperor abovementioned, and the behaviour of that monarch.

Number V. contains the Journal of the Bishop of Ely, and Viscount Montagu, who were sent ambassadors to Rome in 1555; the last embassy, as the noble editor observes, that went from England to pay public homage to the see of Rome. Many curious particulars are mentioned relative to the state of Italy, and the customs of the inhabitants of that time. This Journal is taken from the Harleian Collection.

The subsequent Number, copied from the Paper Office, includes several letters concerning Calais, the first of which is dated May 23, 1557. From all those it clearly appears that the loss of that place was owing to the negligence of the English ministry, in not supplying it and Guisnes, with sufficient garisons and ammunition.

Next follows, copied likewise from the Originals in the Paper Office, a series of Letters from Sir Nicholas Throckmorton, ambassador in France; which forms a valuable addition to those that have been already published by Dr. Forbes.

Number VIII. is a curious Letter from Mr. Jones to Sir Nicholas Throckmorton, published from the original, in the possession of the noble editor. We shall present our readers with that part of it which relates to the marriage of the queen with lord Robert Dudley, for whom it evidently appears that her majesty entertained an affection.

• With all the diligence I could make, I arrived not at the court here till Monday at night, the 25th of November, at what time I delivered my letters to Mr. Secretary, and attending all the next day upon him, I spake not with the queen's majesty till Wednesday at night at Greenwich, whither she came to bed from Eltham, when she dined and hunted all that day with divers of my lords.

• I had

* I had declared unto Mr. Secretary, before I spake with her, the day after my arrival, the discourse of the lord of St. John's, and your lordship's opinion, touching the declaration in French, which he willed me to put in writing, as I did; Mr. Secretary shewed both the same to the queen's majesty, as her highness in my talk with her told me, and a third person knew the same, but how, I know not. I will tell your lordship the story, and then you may guess at it. There was occasion, as your lordship knoweth, in the discourse, to speak of the delivery of the letters to the French king and queen in the favour of the earl of Arran, and of that the French queen said, the queen's majesty would marry the master of her horses. The 26th of November all my lords of the council dined at the Scotch ambassador's lodgings, where they were very highly feasted. I repaired thither to shew myself to my lords, where, after I had attended half dinner time, my lord Robert rose up, and went to the court, and in the way sent a gentleman back to will me to repair thither after him, as I did, after I had declared the message to Mr. Secretary. Being come unto him, he asked me, whether the French queen had said that the queen's majesty would marry her horse-keeper, and told me he had seen all the discourse of your lordship's proceedings, together with the intelligence, and that Mr. Secretary told him, that the French queen had said so. I answered, that I said no such matter. He laid the matter upon me so strong, as the author thereof being avowed, I would not deny, that the French queen had said, that the queen would marry the master of her horses. This was all he said to me, and he willed me, that I should in no case let it be known to Mr. Secretary, that he had told me thus much, as I have not indeed, nor mean to do; whereby I judge, that Mr. Secretary did declare it only to the queen, at whose hands my lord Robert had it. The same night I spake to Mr. Killigrew, and having delivered your lordship's letter and told him of the intelligence; he said in the end unto me, with, as it were, a sad look, I think verily, that my lord Robert shall run away with the hare, and have the queen; to whom I answered nothing. Thus much I thought good to write before I came to speak of my proceeding with the queen's majesty.

The 27th, I spake with her majesty at Greenwich, at six o'clock at night, and declared unto her the talk of the ambassadors of Spain and Venice, and the marquis, and your advice, touching the general council. When I had done with the first point of my first tale, By my troth, said she, I thought it was such a matter, and he need not have sent you hither, for it had been more meet to have kept you there still. I said, that if it had been written in cypher, it must have come to the knowledge of some others. Of nobody, said she, but of my secretary; or else he might have written it in my own cypher. When I came to touch nearer the quick, I have heard of this before,

before, quoth she, and he need not to have sent you withal: I said, that the care you had was so great, as you could not but advertise her majesty of such things as might touch her, and that you took this to be no matter to be opened, but to herself. When I came to the point that touched his race, which I set forth in as vehement terms as the case required, and that the duke's hatred was rather to her than to the queen her sister; she laughed, and forthwith turned herself to the one side and to the other, and set her hand upon her face. She thereupon told me, that the matter had been tried in the country, and found to be contrary to that which was reported, saying that he was then in the court, and none of his at the attempt at his wife's house; and that it fell out as should neither touch his honesty nor her honour. Quoth she, my ambassador knoweth somewhat of my mind in these matters. She heard me very patiently, I think the rather because I made, before I spake unto her majesty, a long protestation, as methought I had need to do, considering that my lord Robert knew thereof as much as he did. Her majesty promised me *fidem, taciturnitatem, & favorem*, the last whereof I found towards myself, but as for your lordship, she not once made mention of you unto me, unless that once or twice she asked, whether your lordship willed me to declare this matter unto her, as I affirmed you did. Thus much have I thought good to write, touching the ambassador of Spain's talk. For the Venetian ambassador's talk, she protested, that she never to any ambassador or other, disclosed any and nobody but Mr. Secretary knew of these matters; who was, she said, wise enough. When I rehearsed the terms of *veneficii & maleficii reus*; she caused me to repeat the same twice or thrice, which methought did move her more than I said touching the ambassador of Spain's talk. For the marquis, she believed the first part, touching his affection towards her; and for the last of that he reported, touching her majesty's discourse with him for the not marrying of any other subjects, she affirmed unto me, that it was never spoken unto him, touching any such matter.

The next Number contains Letters from Sir William Cecil, and the Earl of Bedford, to Sir Nicholas Throckmorton, copied likewise from the original Papers in the possession of the earl of Hardwicke. The letters from Cecil, in particular, are strongly expressive of those valuable endowments of mind for which he was distinguished; but they afford no light into the cause of his dissatisfaction; though the correspondence between him and Sir Nicholas Throckmorton, at this time, appears to have been very confidential.

Number X. is a note of consultation held at Greenwich, in 1561, by the queen's command, upon a request made to her majesty by the king of Spain's ambassador, that the abbot of

Mar-

Martinengo, nuncio from the pope, might be admitted into England. This document is copied from the Advocate's Library at Edinburgh.

The next article is a Letter from the Earl of Huntingdon, to the Earl of Leicester, copied from the original in the British Museum, and complaining of an unreasonable jealousy, which seemed to be entertained by queen Elizabeth, respecting the pretensions of lord Huntingdon to the crown of England.

Number XII. contains Letters from Mary Queen of Scots to the Duke of Norfolk, copied from Dr. Forbes's Collection, in the possession of the earl of Hardwicke. In the editor's remarks, they are very properly denominated Political Love-Letters; and, as such, are well calculated to afford gratification to the reader.

Number XIII. comprises Letters from Sir Edward Stafford, ambassador in France, published from the originals in the Paper Office. The character of sir Edward appears to have been that of an accomplished gentleman, perfectly conversant with the world; though he discovers less of the shrewd politician than sir Nicholas Throckmorton, his predecessor in office.

Next follows a Letter from the Queen of Scots to Charles Paget, which is printed from the Papers in lord Hardwicke's possession, as particularly pointed out by Mr. Hume in the last quarto edition of his History.

Number XV. contains Evidence against the Queen of Scots, and is introduced with the following remark. 'This report of the evidence against the queen of Scots at Fotheringay, and the confessions of her secretaries afterwards in the Star Chamber, is much fuller than *that* given by Camden in his History, or the account printed in the State Trials; and the crime of *compassing and imagining* queen Elizabeth's death, seems fully proved against her.'

Number XVI. is a Letter from Sir Edward Stafford, ambassador in France, to the queen, with one to lord treasurer Burleigh, inclosing it. The former of those Letters discovers not only an extraordinary confidence placed by Henry III. of France in the English ambassador, but also brings to light some important circumstances relative to the sentiments and political conduct of that prince, which have hitherto escaped the notice of all who have written concerning his reign. These two Letters are copied from the original in the Paper-office.

The succeeding article is entitled a brief Discourse, containing the true and certain manner how the late duke of Guise, and the cardinal of Lorraine his brother, were put to

death at Blois, the 14th of December 1588, for sundry conspiracies and treasons practised by them against their sovereign the French king; wherein is farther declared the imprisonment of some other of the conspirators and leaguers, with divers other circumstances and matters happening thereupon. Written unto our late queen Elizabeth, by sir Edward Stafford, at that time her ambassador in the court of France. This narrative differs in some circumstances from the relations of De Thou and Davila; but whatever credit it may deserve, it is not an original, nor the copy authenticated. It is, however, taken from the Harleian Collection.

Number XVIII. contains Letters to and from Lord Leicester, relative to his administration in the Low Countries. The noble editor justly observes, that 'the character of Leicester is strongly marked in them, passionate and vindictive, but with more considerable talents for business, than Camden and other historians allow him.'

Those are followed by two Letters from Sir Philip Sidney to the Earl of Leicester, which, as well as the preceding, are taken from the originals in the Cotton Library.

Number XX. includes a variety of Papers, relative to a private treaty with Spain, in the time of queen Elizabeth, and also copied from the originals in the Cotton Library.

The next department contains Letters from Sir Francis Walsingham to Sir Edward Stafford, ambassador at the court of France. We thence learn that this great minister was sometimes left out of the secret by his royal mistress, particularly in the negotiation with the duke of Parma, and was on the point of resigning. These Letters are taken from the originals in the Paper-office.

The subsequent article is a Letter of Henry Cuffe, Secretary to the Earl of Essex, to Mr. secretary Cecil, declaring the effect of the instructions framed by the earl of Essex, and delivered to the ambassador of the king of Scots, touching his title to the crown of England. This Letter was written after Cuffe's condemnation, and is taken from a copy in the possession of the earl of Hardwicke.

Next follow Two Letters of Sir Dudley Carleton, afterwards Viscount Dorchester, concerning sir Walter Raleigh's plot, and copied from the Wharton Papers. In a subsequent division, is a Letter from Mr. Chamberlain to Sir Dudley Carlton at Turin, copied from the Paper-office; and in another, a Letter from the Earl of Buckingham to Mr. secretary Winwood, copied from a transcript taken by Mr. Sawyer, editor of Winwood's Memoirs. The last of those Letters, of which we sub-join

join a copy, is introduced into the collection with the following prefatory observations.

‘ [Sir Walter Raleigh accused king James of having disclosed the whole design of his voyage to Gundomar. How far the following letter confirms this charge, is left to the reader’s judgment. Winwood, who was a great enemy to the Spanish interest, must have executed this commission with reluctance.]

‘ Sir,

‘ I have acquainted his majesty with your letter, and that which came inclosed from sir Henry Wotton, of whose opinion his majesty is, touching the advertisement given therein, that this discovery is like to unite the duke and the Venetian closer together, and bring on better conditions for a peace with Spain. His majesty perceiveth by a letter he hath received from the Spanish ambassador, that you have not been yet with him to acquaint him with the order taken by his majesty about sir Walter Raleigh’s voyage; and therefore would have you go to him as soon as you can possible, to relate unto him particularly his majesty’s care of that business, and the course he hath taken therein. And so I rest

‘ Your very loving friend,

‘ Buckingham.’

The foregoing number is succeeded by the epistolary correspondence, chiefly between king James and prince Charles and the duke of Buckingham conjunctly, relative to the Spanish match, in a series of almost fifty letters, copied from the Harleian manuscripts in the British Museum. As a specimen of those curious compositions, we shall insert the following.

‘ King James to the Prince and Duke.

‘ My sweet boys,

‘ I write this now, my seventh letter, unto you, upon the 17th of March, sent in my ship called the Adventure, to my two boys adventurers, whom God ever blest. And now to begin with him, a *Jove principium*, I have sent you my baby, two of your chaplains fittest for this purpose, Mawe and Wrenn, together, with all stuff and ornaments fit for the service of God. I have fully instructed them, so as all their behaviour and service shall, I hope, prove decent, and agreeable to the purity of the primitive church, and yet as near the Roman form as can lawfully be done, for it hath ever been my way to go with the church of Rome *usque ad aras*. All the particularities hereof I remit to the relation of your before-named chaplains. I send you also your robes of the order, which ye must not forget to wear upon St. George’s day, and dine together in them, if they can come in time, which I pray God they may, for it will be a goodly sight for the Spaniards to see my two boys dine in

D d 4

them:

them : I send you also the jewels as I promised, some of mine and such of yours, I mean both of you, as are worthy the sending. For my baby's presenting his mistress, I send him an old double cross of Lorrain, not so rich as ancient, and yet not contemptible for the value : a good looking-glass, with my picture in it, to be hung at her girdle, which ye must tell her ye have caused it so to be enchanted by art magic, as whensoever she shall be pleased to look in it, she shall see the fairest lady that either her brother or your father's dominions can afford ; ye shall present her with two fair long diamonds, set like an anchor, and a fair pendant diamond hanging at them ; ye shall give her a goodly rope of pearls ; ye shall give her a carquant or collar, thirteen great balls rubies, and thirteen knots or conquests of pearls, and ye shall give her a head-dressing of two and twenty great pear pearls ; and ye shall give her three goodly peak pendants diamonds, whereof the biggest to be worn at a needle on the midst of her forehead, and one in every ear ; and for my baby's own wearing, ye have two good jewels of your own, your round broach of diamonds, and your triangle diamond with the great round pearl ; and I send you for your wearing, the three brethren, that ye know full well, but newly set, and the mirror of France, the fellow of the Portugal diamond, which I would wish you to wear alone in your hat, with a little black feather ; ye have also good diamond buttons of your own, to be set to a doublet, or jerkin. As for your I, it may serve for a present to a don. As for thee, my sweet gossip, I send thee a fair table diamond, which I would once have given thee before, if thou would have taken it, for wearing in thy hat, or where thou pleases ; and if my baby will spare thee the two long diamonds in form of an anchor, with the pendant diamond, it were fit for an admiral to wear, and he hath enough better jewels for his mistress, though he's of thine own thy good old jewel, thy three pindars diamonds, the picture-case I gave Kate, and the great diamond chain I gave her, who would have sent thee the least pin she had, if I had not staid her. If my baby will not spare the anchor from his mistress, he may well lend thee his round broach to wear, and yet he shall have jewels to wear in his hat, for three great days. And now for the form of my baby's presenting of his jewels to his mistress, I leave that to himself, with Steenie's advice, and my lord of Bristol's ; only I would not have them presented all at once, but at the more sundry times the better, and I would have the rarest and richest kept hindmost. I have also sent four other crosses, of meaner value, with a great pointed diamond in a ring, which will save charges in presents to dons, according to their quality ; but I will send with the fleet, divers other jewels for presents, for saving of charges, whereof we have too much need ; for till my baby's coming away, there will be no need of giving of presents to any but to her. Thus you see, how, as long as I want the sweet comfort of my boys conversation,

fation, I am forced, yea, and delight to converse with them by long letters. God blefs you both, my sweet boys, and fend you, after a fuccessful journey, a joyful and happy return in the arms of your dear dad.

JAMES R.

‘ From Newmarket, on St. Patrick’s day, who, of old, was too well patronized in the country you are in.’

The expressions of my sweet boys, baby, dear dad and gossip, so invariably used in these Letters, afford the most convincing evidence of the puerile disposition which pervades the whole of this correspondence; and nothing can shew the mean obsequiousness of Buckingham in a more contemptible point of view, than his constantly subscribing himself *your humble slave and dog*.

The Spanish match forms likewise the subject of the next number, consisting of Letters from Lord Bristol, copied from the originals in the Paper-office; and these are succeeded by papers relative to the French match, taken from the originals in the possession of the earl of Hardwicke. These Papers conclude with an account of the rich clothes of the duke of Buckingham, with the number of his servants, and of the noble personages in his train, when he went to Paris, in 1625, to bring over queen Henrietta Maria. It is justly remarked to afford a singular specimen of the luxurious magnificence of that great favourite.

In an Appendix to the first volume of this collection, we meet with a letter from Richard III. to the bishop of Lincoln, which is prefaced with the following observations.

‘ [This letter is an additional proof of the falshood of the traditional story about Jane Shore, and confirms sir Thomas More’s account of her, in *his pitiful history*. — That lord Hastings had succeeded Edward the Fourth, in her affections, is well known; but perhaps the reader now learns for the first time, that after her penance, she had another admired, who *made a contract of matrimony* with her.]

‘ By the King.

‘ Right Revered Father in God, &c. Signifying unto you, that it is shewed unto us, that our servant and sollicitor, Thomas Lynom, marvellously blinded and abused with the late wife of William Shore, now being in Ludgate by our commandment, hath made contract of matrimony with her, as it is said, and intendeth, to our full great marvel, to proceed to effect of the same. We, for many causes, would be sorry that he so should be disposed; pray you therefore to send for him, and in that ye goodly may exhort and stir him to the contrary. And if ye find him utterly set for to marry her, and none otherwise would be advertised, then, if it may stand with the law of the church, we
be

be content the time of marriage be deferred to our coming next to London; that, upon sufficient surety found of her good abearing, ye do send for her keeper, and discharge him of our said commandment, by warrant of these, committing her to the rule and guiding of her father, or any other, by your discretion, in the mean season. Given, &c.

To the Right Reverend Father in God,
The Bishop of Lincoln, our Chancellor.

This Letter, which is copied from the Harleian Library, is succeeded by one from the earl of Leicester to queen Elizabeth, taken from the original in the Paper-office; and letters from the commanders of the fleet, relating to the Spanish armada, likewise obtained from the same repository.

In our next Review we shall give an account of the second volume of this curious and interesting collection, in the examining of which our remarks have been hitherto so much precluded by the judicious and pertinent observations of the noble editor, as well as our labour facilitated by the perspicuous arrangement of the Papers.

Philosophical Transactions of the Royal Society of London. Vol. LXVII. For the Year 1777. Part II. 4to. 7s. 6d. [Concluded from p. 360.] Davis.

ART. XXIX. Observations made in Savoy, in order to ascertain the Height of Mountains by means of the Barometer; being an Examination of Mr. De Luc's Rules, delivered in his *Recherches sur les Modifications de l'Atmosphere*: by Sir George Shuckburgh, Bart. F. R. S.—Out of a great number of measures of altitudes among the Alps and other places, Sir George has here detailed, in a minute and particular manner, a few instances in which the altitudes were determined both by the heights of the column of mercury in the barometer, and by actual geometric measurement. In both ways he seems to have made his observations and computations with the greatest degree of accuracy, and in each way a mean is taken among a number of measures of the same particulars. This ingenious and zealous experimenter was furnished with good instruments of all kinds, for such mensurations, and used them with great care and accuracy. In the geometrical method, he measured a straight line for a base, in a level plain at the foot of the hill, very accurately; from each end of which and the station on the top of the hill, he observed the angles of elevation and depression, several times; and from the means he computed their horizontal distances and

relative altitudes by trigonometry, making the proper allowances for refraction and the curvature of the earth; and thus obtained the true difference of altitude to great precision. With equal care he obtained the correspondent heights of the barometer at the several stations, and thence computed the difference in altitude by De Luc's rules, making the necessary corrections for the different degrees of heat in the atmosphere and in the mercury of the barometer, as indicated by the thermometers used for those purposes. The consequence was, that the altitudes obtained by means of the barometers, were constantly less than the true altitudes found from actual mensuration, and that nearly in the proportion of $23\frac{1}{2}$ feet out of 1000, or about the 42nd part of the whole, when the temperature of the air is $61^{\circ} 4'$. This shews that Mr. De Luc had estimated the specific gravity of the air at too much, and the necessity of a correction in his rule; which is fully supplied by sir George. To find the specific gravity of the air, he repeated the experiments, formerly made by other ingenious gentlemen, of weighing a certain quantity in a thin glass flask; and found it to be to common water, in the ratio of 1 to 836, when the thermometer was at 53° . He also found the specific gravity of his quicksilver, in the same temperature, to be to water, as 13,594 to 1. And therefore the quicksilver to air, is as 11365 to 1, in the temperature of 53° . He then, from an algebraic equation determines the only temperature in which De Luc's rules will give the true altitude, and finds it to be $31\frac{1}{4}^{\circ}$, or nearly at the freezing point. And after delivering general rules and tables to compute the true altitude in all temperatures, he finally concludes this article with a large catalogue of places, with their altitudes above certain known parts of the sea, &c. mostly of his own measuring.

Art. XXX. An Account of the Bramin's Observatory at Benares, by Sir Robert Barker, Knt. F. R. S.

Benares in the East Indies, one of the principal seminaries of the bramins or priests of the original Gentoos of Hindostan, continues still to be the place of resort of that sect of people; and there are many public charities, hospitals, and pagodas, where some thousand, of them now reside. Having frequently heard that the ancient bramins had a knowledge of astronomy, and being confirmed in this by their information of an approaching eclipse both of the sun and moon, I made inquiry, when at that place in the year 1772, among the principal bramins, to endeavour to get some information relative to the manner in which they were acquainted of an approaching eclipse. The most intelligent that I could meet with, however, gave me but little satisfaction. I was told, that these matters were confined

to

to a few, who were in possession of certain books and records; some containing the mysteries of their religion, and others the tables of astronomical observations, written in the Skanskirrit language, which few understood but themselves: that they would take me to a place which had been constructed for the purpose of making such observations as I was inquiring after, and from whence they supposed the learned bramins made theirs. I was then conducted to an ancient building of stone, the lower part of which, in its present situation, was converted into a stable for horses, and a receptacle for lumber; but, by the number of court-yards and apartments, it appeared that it must once have been an edifice for the use of some public body of people. We entered this building, and went up a stair-case to the top of a part of it, near to the river Ganges, that led to a large terrace, where, to my surprise and satisfaction, I saw a number of instruments yet remaining, in the greatest preservation, stupendously large, immoveable from the spot, and built of stone, some of them being upwards of twenty feet in height; and, although they are said to have been erected two hundred years ago, the graduations and divisions on the several arcs appeared as well cut, and as accurately divided, as if they had been the performance of a modern artist. The execution in the construction of these instruments exhibited a mathematical exactness in the fixing, bearing, and fitting of the several parts, in the necessary and sufficient supports to the very large stones that composed them, and in the joining and fastening each into the other by means of lead and iron.

The instruments are then described, with references to engraved figures for illustration. Their circles are generally divided in 360° or larger divisions, like ours, and each of these into a number of smaller divisions, more or less according to the size of the instrument, and all divided with much accuracy and neatness; and are mostly a kind of sun dials for measuring time.

* This observatory at Benares is said to have been built by the order of the emperor Ackbar; for as this wise prince endeavoured to improve the arts, so he wished also to recover the sciences of Hindostan, and therefore directed that three such places should be erected; one at Delhi, another at Agra, and the third at Benares.

* Some doubts have arisen with regard to the certainty of the ancient bramins having a knowledge in astronomy, and whether the Persians might not have introduced it into Hindostan when conquered by that people; but these doubts I think must vanish, when we know that the present bramins pronounce, from the records and tables which have been handed down to them by their forefathers, the approach of the eclipses of the sun and moon, and regularly as they advance give timely information to the emperor and the princes in whose dominion they

they reside. There are yet some remains in evidence of their being at one time in possession of this science. The signs of the zodiac, in some of their choultrys on the coast of Coromandel, as remarked by John Call, esq. F. R. S. in his letter to the astronomer royal, requires little other confirmation. Mr. Call says, that as he was laying on his back, resting himself in the heat of the day, in a choultry at Verdapetah in the Madura country, near Cape Commorion, he discovered the signs of the zodiac on the cieling of the choultry; that he found one, equally complete, which was on the cieling of a temple, in the middle of a tank before the pagoda Teppecolum near Mindurah; and that he had often met with several parts in detached pieces. These buildings and temples were the places of residence and worship of the original bramins, and bear the marks of great antiquity, having perhaps been built before the Persian conquest. Besides, when we know that the manners and customs of the Gentoo religion are such as to preclude them from admitting the smallest innovation in their institutions: when we also know that their fashion in dress, and the mode of their living, have not received the least variation from the earliest account we have of them; it cannot be supposed they would engrave the symbolical figures of the Persian astronomy in their sacred temples; the signs of the zodiac must therefore have originated with them, if we credit their tradition of the purity of their religion and customs.

Mr. Frazer, in his History of the Mogul Emperors, speaking of time says, "the Lunar year they reckon 354 days, 22 gurriss, 1 pull; the Solar year they reckon 365 days, 15 gurriss, 30 pulls, $22\frac{1}{2}$ peels; 60 peels making 1 pull, 60 pulls 1 gurri, and 60 gurriss 1 day. This is according to the bramins or Indian priests, and what the Moguls and other Mahommedans in India chiefly go by."

Thus far Mr. Frazer: and it serves to strengthen the argument for supposing that the bramins had a knowledge of astronomy before the introduction of Mahometanism into Hindostan.

The above measures of the lunar and solar years, when the lesser divisions are reduced to our hours, minutes, and seconds, afford no inconsiderable proof of their knowledge in astronomy, as they agree with our own most accurate determinations of the same, to a few minutes of time.

Art. XXXI. contains a short account of Dr. Maty's Illness, and of the appearances in the dead body, which was examined by Dr. Hunter, and Mr. Henry Watson, F. R. S.—About two weeks before Dr. Maty died, he was seized with a violent pain just above the pit of the stomach. Being bled, he gradually recovered; yet so imperfectly, that any motion of his body, or any pressure upon that part with the point of a finger,

a finger, instantly brought on such oppressive pain as threatened to put an end to his life. He imagined that there was a collection of matter behind the sternum, which might be discharged by a surgical operation. When the part was examined, however, there appeared no protrusion or discolouration; on which account all thoughts of the intended method of cure were laid aside; and the cause of the complaint was supposed to be some inflammation or adhesion of the pericardium, or of the heart itself, at its anterior part, just above the diaphragm.

When the body was opened, it appeared that the heart and lungs were neither of them essentially diseased. There was however a whitish spot, about the breadth of a six-pence, upon the right ventricle of the heart, near its apex; a rough border on the left side of the diaphragm, as if the lungs had been attached to that part, and afterwards separated. There was also a partial adhesion of the lungs to the pleura; and a small quantity of purulent fluid within the pericardium.

But the principal seat of Dr. Maty's disease was the colon; and it is conjectured, with probability, by the two medical gentlemen above mentioned, that a little bit of bone, the stone of fruit, or some sharp and hard body, by injuring the gut, had laid the foundation of Dr. Maty's tedious disease.

Art. XXXII. An Account of some Experiments made with an Air-pump on Mr. Smeaton's principle; together with some Experiments with a common Air-pump; by Mr. Edward Nairne, F. R. S.—By Mr. Smeaton's principle is meant a gage of a different kind from those which were formerly used to determine the degree of exhaustion made by the pump; and it is particularly described in the 47th vol. of the *Philosophical Transactions*. By means of the different indications of the two gages, Mr. Nairne finds that from the moisture of different substances, generally used about an air-pump, an elastic vapour arises after certain degrees of exhaustion; which, although the receiver be still much more exhausted of its air, in some sort supplies its place, and prevents the desired effects of the greater degrees of exhaustion. The different quantities and circumstances attending the vapour from different substances, employ the chief part of this paper.

Art. XXXIII. On the Culture of Pine-apples; by William Braſtard, Eſq. of Kitley in Devonshire.

— Art. XXXIV. Experiments and Observations made in Britain, in order to obtain a Rule for measuring Heights with the Barometer, by Col. William Roy, F. R. S.—Another measurer with the barometer! This is no less than the third paper

on the same subject in this second part of the volume for 1777, making up by far the greatest part of it, this paper itself containing above sixteen sheets of letter-press, entirely relative to the finding out a true rule for measuring altitudes by the barometer; as if there were indeed an absolute necessity for it, or as if there were some aversion to true geometrical measurements because they are plain and easy. This gentleman has made and collected together a considerable number of experiments on the expansions of air and quicksilver, and on the barometer; from all which this only is certain, that the difficulties and causes of error in this business, are so many and greater, and so uncertain, that it is next to impossible to obtain a true and general rule. The more nice and numerous the experiments, the more they evince the necessity for others that may be still more so. Mr. Roy finds however that, for middle latitudes, the degree of temperature when the difference of the logarithms of the heights of the mercury, gives the difference in altitude, without needing a correction, is 31.7° , or nearly at the freezing point, as was before found by sir George Shuckburgh; and that uncertain corrections for other degrees of the thermometer, above and below that point, are necessary. But that, farther, it is not yet determinable what is the point or temperature of no correction for other latitudes much nearer the poles or equator; and still less, what may be the equations for the degrees above and below such unknown point. Upon the whole, as the geometrical and actual methods of measurement have so greatly the advantage over that by the barometer, both in point of expedition, ease, accuracy, conveniency, and comprehension, we think gentlemen might be much better employed than in taking so much trouble to invert the plain order of nature in so forcible a manner. This gentleman also seems to have strayed beyond the bounds of his theoretical knowledge, where he treats of determining the figure of the earth from the lengths of pendulums; as it appears impossible to solve the problem by such a method.

Articles XXXV. and XXXVI. contain different accounts of a new invention for measuring small angles in a telescope, and called the prismatic micrometer. The former of these two articles is by the abbé Boscovich, now of France, and the latter by Dr. Maskelyne, the astronomer royal. The contrivance consists of two acromatic glass prisms or wedges of a small angle, which being placed with their edges in contact, and applied in a telescope between the object glass and its focus; when the refractions of the two wedges form two images of the object, as suppose the sun, which, if they appear either separated from or incroaching on each other, may be brought to contact by moving

moving the prisms nearer to or farther from the object glass; and then their distance from this glass, or from its focus, will measure the diameter of the sun, or the angle subtended by the object. Mr. Boscovich's paper was read to the Society in June 1777; and he makes mention of another contrivance for the same purpose, by the abbé Rochon, consisting only of one prism of rock crystal, which by its own double refraction forms the two images. But the priority of invention appears undoubtedly to belong to the British astronomer royal, who procured to be made by Mr. Dollond a specimen of this instrument, and shewed it to Alex. Aubert, esq. about a year before, as appears by the testimony of both those gentlemen, here subjoined to his account of the instrument, which is explained in a very clear and satisfactory manner, and the invention reflects additional honour on his distinguished character.

Art. XXXVII. which is the last in this volume, contains the report of the committee appointed by the Royal Society to consider of the best method of adjusting the fixed points of thermometers; and of the precautions necessary to be used in making experiments with those instruments.—It has long been universally agreed by all those who make, or use Fahrenheit's thermometers, that the distance between the freezing and boiling points on the thermometer, should be used as a scale by which to divide the whole length of the instrument into a number of small equal divisions, or degrees of heat; and that the common length of these degrees should be the 180th part of the space between the freezing and boiling points, by which means there are 180 degrees of heat between those two points. As the freezing point is always marked at 32 above 0, of consequence the boiling point is at 212. But for want of general regulations concerning the manner in which this last point is to be adjusted, it is placed not less than two or three degrees higher on some thermometers, even of those made by our best artists, than on others. Sensible of the inaccuracies and doubts that must attend all nice thermometrical observations under such known uncertainties in their construction, the Royal Society appointed a committee of seven of its members, who are well skilled in the subject, to make a great variety of experiments, and use all means that should occur to them, to discover the causes of the irregularities, to lay down directions for avoiding them, for settling the said two principal points in the safest way, and for the use of the instruments. Those learned gentlemen seem to have executed their commission so faithfully, and described all the processes so fully in the present paper, there is reason to expect that any difference in barometers will henceforth be entirely avoided.

The History of English Poetry, from the Close of the Eleventh to the Commencement of the Eighteenth Century. To which are prefixed two Dissertations. I. On the Origin of romantic Fiction in Europe. II. On the Introduction of Learning into England. Vol. II. By Thomas Warton, B. D. 4to. 1l. 1s. in boards. [Continued from p. 330.] Doddsley.

MR. Warton having given an account of the kinds of dramatic compositions that first appeared in England, proceeds to take a view of the state of literature in the sixteenth century.

Hitherto the English Muse had been almost entirely indebted for her productions to her own native genius, but an acquaintance with the classics beginning now to be diffused over Europe, and assisted by the introduction of printing, which had lately been invented, the national poetry henceforth assumed a more correct and animated form. On this important epoch in literature Mr. Warton makes the following observations.

‘ In the course of these annals we must have frequently remarked, from time to time, striking symptoms of a restless disposition in the human mind to rouse from its lethargic state, and to break the bonds of barbarism. After many imperfect and interrupted efforts, this mighty deliverance, in which the mouldering Gothic fabrics of false religion and false philosophy fell together, was not effectually completed till the close of the fifteenth century. An event, almost fortuitous and unexpected, gave a direction to that spirit of curiosity and discovery, which had not yet appeared in its full force and extent, for want of an object. About the year 1453, the dispersion of the Greeks, after Constantinople had been occupied by the Turks, became the means of gratifying that natural love of novelty, which has so frequently led the way to the noblest improvements, by the introduction of a new language and new books: and totally changed the state of letters in Europe.

‘ This great change commenced in Italy; a country, from many circumstances, above all others peculiarly qualified and prepared to adopt such a deviation. Italy, during the darkest periods of monastic ignorance, had always maintained a greater degree of refinement and knowledge than any other European country. In the thirteenth century, when the manners of Europe appear to have been overwhelmed with every species of absurdity, its luxuries were less savage, and its public spectacles more rational, than those of France, England, and Germany. Its inhabitants were not only enriched, but enlightened, by that flourishing state of commerce, which its commodious situation, aided by the combination of other concomitant advantages, contributed to support. Even from the time of the irruptions

of the northern barbarians, some glimmerings of the ancient erudition still remained in this country: and in the midst of superstition and false philosophy, repeated efforts were made in Italy to restore the Roman classics. To mention no other instances, Alberti Mussato of Padua, and a commander in the Paduan army against the Veronese, wrote two Latin tragedies, *Ecerrinis*, or the fate of the tyrant Ecerinus of Verona, and *Achilleis*, on the plan of the Greek drama, and in imitation of Seneca, before the year 1320. The many monuments of legitimate sculpture and architecture preserved in Italy, had there kept alive ideas of elegance and grace; and the Italians, from their familiarity with those precious remains of antiquity, so early as the close of the fourteenth century, had laid the rudiments of their perfection in the ancient arts. Another circumstance which had a considerable share in clearing the way for this change, and which deserves particular attention, was the innovation introduced into the Italian poetry by Petrarch: who, inspired with the most elegant of passions, and cloathing his exalted feelings on that delicate subject in the most melodious and brilliant Italian versification, had totally eclipsed the barbarous beauties of the Provencial troubadours; and by this new and powerful magic, had in an eminent degree contributed to reclaim, at least for a time, the public taste, from a love of Gothic manners and romantic imagery.

‘ In this country, so happily calculated for their favourable reception, the learned fugitives of Greece, when their empire was now destroyed, found shelter and protection. Hither they imported, and here they interpreted, their ancient writers, which had been preserved entire at Constantinople. These being eagerly studied by the best Italian scholars, communicated a taste for the graces of genuine poetry and eloquence; and at the same time were instrumental in propagating a more just and general relish for the Roman poets, orators, and historians. In the mean time a more elegant and sublime philosophy was adopted: a philosophy more friendly to works of taste and imagination, and more agreeable to the sort of reading which was now gaining ground. The scholastic subtleties, and the captious logic of Aristotle, were abolished for the mild and divine wisdom of Plato.

‘ It was a circumstance, which gave the greatest splendour and importance to this new mode of erudition, that it was encouraged by the popes: who, considering the encouragement of literature as a new expedient to establish their authority over the minds of men, and enjoying an opulent and peaceable dominion in the voluptuous region of Italy, extended their patronage on this occasion with a liberality so generous and unreserved, that the court of Rome on a sudden lost its austere character, and became the seat of elegance and urbanity. Nicholas the fifth, about the year 1440, established public rewards at Rome for composition in the learned languages, appointed professors in

hu-

humanity, and employed intelligent persons to traverse all parts of Europe in search of classic manuscripts buried in the monasteries. It was by means of the munificent support of pope Nicholas, that Cyriac of Ancona, who may be considered as the first antiquary in Europe, was enabled to introduce a taste for gems, medals, inscriptions, and other curious remains of classical antiquity, which he collected with indefatigable labour in various parts of Italy and Greece. He allowed Francis Philadelphus, an elegant Latin poet of Italy, about 1450, a stipend for translating Homer into Latin. Leo X. not less conspicuous for his munificence in restoring letters, descended so far from his apostolical dignity, as to be a spectator of the *Poenulus* of Plautus; which was performed in a temporary theatre in the court of the capitol, by the flower of the Roman youth, with the addition of the most costly decorations: and Leo, while he was pouring the thunder of his anathemas against the heretical doctrines of Martin Luther, published a bull of excommunication against all those who should dare to censure the poems of Aristotle. It was under the pontificate of Leo, that a perpetual indulgence was granted for rebuilding the church of a monastery, which possessed a manuscript of Tacitus. It is obvious to observe, how little conformable, this just taste, these elegant arts, and these new amusements, proved in their consequences to the spirit of the papal system: and it is remarkable, that the court of Rome, whose sole design and interest it had been for so many centuries, to enslave the minds of men, should be the first to restore the religious and intellectual liberties of Europe. The apostolical fathers, aiming at a fatal and ill-timed popularity, did not reflect that they were shaking the throne, which they thus adorned.

Among those who distinguished themselves in the exercise of these studies, the first and most numerous were the Italian ecclesiastics. If not from principles of inclination, and a natural impulse to follow the passion of the times, it was at least their interest, to concur in forwarding those improvements, which were commended, countenanced, and authorised, by their spiritual sovereign: they abandoned the pedantries of a barbarous theology, and cultivated the purest models of antiquity. The cardinals and bishops of Italy composed Latin verses, and with a success attained by none in more recent times, in imitation of Lucretius, Catullus, and Virgil. Nor would the encouragement of any other European potentate have availed so much, in this great work of restoring literature: as no other patronage could have operated with so powerful and immediate an influence on that order of men, who, from the nature of their education and profession, must always be the principal instruments in supporting every species of liberal erudition.

And here we cannot but observe the necessary connection between literary composition and the arts of design. No sooner

had Italy banished the Gothic style in eloquence and poetry, than painting, sculpture, and architecture, at the same time, and in the same country, arrived at maturity, and appeared in all their original splendor. The beautiful or sublime ideas which the Italian artists had conceived from the contemplation of ancient statues and ancient temples, were invigorated by the descriptions of Homer and Sophocles. Petrarch was crowned in the capitol, and Raphael was promoted to the dignity of a cardinal.'

After taking a cursory view of the revival of learning in the different countries of Europe, our author proceeds to give a more particular detail of its rise and progress in England; and he shews, that even in the darker ages, the dignified ecclesiastics were not unacquainted with literature.

'We must however, says he, view the liberal ideas of these enlightened dignitaries of the twelfth century under some restrictions. It must be acknowledged, that their literature was clogged with pedantry, and depressed by the narrow notions of the times. Their writings shew, that they knew not how to imitate the beauties of the ancient classics. Exulting in an exclusive privilege, they certainly did not see the solid and popular use of these studies: at least they did not chuse, or would not venture, to communicate them to the people, who on the other hand were not prepared to receive them. Any attempts of that kind, for want of assistances which did not then exist, must have been premature; and these lights were too feeble to dissipate the universal darkness. The writers who first appeared after Rome was ravaged by the Goths, such as Boethius, Prudentius, Orosius, Fortunatius, and Sedulius, and who naturally, from that circumstance, and because they were Christians, came into vogue at that period, still continued in the hands of common readers, and superseded the great originals. In the early ages of Christianity a strange opinion prevailed, in conformity to which Arnobius composed his celebrated book against the gentile superstitions, that pagan authors were calculated to corrupt the pure theology of the gospel. The prejudice however remained, when even the suspicions of the danger were removed.'

To the honour of cardinal Wolsey, it must be acknowledged that he was one of the most zealous promoters of learning in the age in which he lived. Besides establishing a school at Ipswich, which rivalled those of Winchester and Eton, he founded two professorships at Oxford, one for rhetoric and humanity, and the other for the Greek language, both which he endowed with ample salaries. Neither at Oxford nor Cambridge, however, was the attempt to introduce polite literature at first attended with success; and so strong was the prejudice
in

in favour of the scholastic mode of education, which had hitherto been taught, that when Erasmus expounded the Greek Grammar in the latter of those universities, he was not attended even by one student. In the subsequent quotation, Mr. Warton mentions the important events that arose from the introduction of literature.

‘ The enlarged conceptions acquired by the study of the Greek and Roman writers seem to have restored to the human mind a free exertion of its native operations, and to have communicated a certain spirit of enterprize in examining every subject: and at length to have released the intellectual capacity of mankind from that habitual subjection, and that servility to system, which had hitherto prevented it from advancing any new principle, or adopting any new opinion. Hence, under the concurrent assistance of a preparation of circumstances, all centering in the same period, arose the reformation of religion. But this defection from the catholic communion, alienated the thoughts of the learned from those pursuits by which it was produced; and diverted the studies of the most accomplished scholars, to inquiries into the practices and maxims of the primitive ages, the nature of civil and ecclesiastical jurisdiction, the authority of scripture and tradition, of popes, councils, and schoolmen: topics, which men were not yet qualified to treat with any degree of penetration, and on which the ideas of the times unenlightened by philosophy, or warped by prejudice and passion, were not calculated to throw just and rational illustrations. When the bonds of spiritual unity were once broken, this separation from an established faith ended in a variety of subordinate sects, each of which called forth its respective champions into the field of religious contention. The several princes of christendom were politically concerned in these disputes; and the courts in which poets and orators had been recently caressed and rewarded, were now filled with that most deplorable species of philosophers, polemical metaphysicians. The public entry of Luther into Worms, when he had been summoned before the diet of that city, was equally splendid with that of the emperor Charles V. Rome in return, roused from her deep repose of ten centuries, was compelled to vindicate her insulted doctrines with reasoning and argument. The profound investigations of Aquinas once more triumphed over the graces of the Ciceronian urbanity: and endless volumes were written on the expediency of auricular confession, and the existence of purgatory. Thus the cause of polite literature was for a while abandoned; while the noblest abilities of Europe were wasted in theological speculation, and absorbed in the abyss of controversy. Yet it must not be forgotten, that wit and raillery, drawn from the sources of elegant erudition, were sometimes applied, and with the greatest success, in this important dispute. The lively colloquies of Erasmus, which ex-

posed the superstitious practices of the Papists, with much humour, and in pure Latinity, made more Protestants than the ten tomes of John Calvin. A work of ridicule was now a new attempt: and it should be here observed, to the honour of Erasmus, that he was the first of the literary reformers who tried that species of composition, at least with any degree of popularity. The polite scholars of Italy had no notion that the German theologists were capable of making their readers laugh: they were now convinced of their mistake, and soon found that the German pleasantry prepared the way for a revolution, which proved of the most serious consequence to Italy.

Notwithstanding the encouragement afforded to learning by some individuals, its advancement was far from keeping pace with the reformation of religion in England. The spirit of fanaticism continuing for a long time to oppose the progress of elegant literature; nor does it appear that the study of the classics produced any refinement of the national taste, till after the reign of Elizabeth.

But it remains, says our author, to bring home, and to apply, this change in the sentiments of mankind, to our main subjects. The customs, institutions, traditions, and religion, of the middle ages, were favourable to poetry. Their pageants, processions, spectacles, and ceremonies, were friendly to imagery, to personification and allegory. Ignorance and superstition, so opposite to the real interests of human society, are the parents of imagination. The very devotion of the Gothic times was romantic. The catholic worship, besides that its numerous exterior appendages were of a picturesque and even of a poetical nature, disposed the mind to a state of deception, and encouraged, or rather authorised, every species of credulity: its visions, miracles, and legends, propagated a general propensity to the marvellous, and strengthened the belief of spectres, demons, witches, and incantations. These illusions were heightened by churches of a wonderful mechanism, and constructed on such principles of inexplicable architecture as had a tendency to impress the soul with every false sensation of religious fear. The savage pomp and the capricious heroism of the baronial manners, were replete with incident, adventure, and enterprise; and the intractable genius of the feudal policy, held forth those irregularities of conduct, discordancies of interest, and dissimilarities of situation, that framed rich materials for the minstrel-muse. The tacit compact of fashion, which promotes civility by diffusing habits of uniformity, and therefore destroys peculiarities of character and situation, had not yet operated upon life: nor had domestic convenience abolished unweildy magnificence. Literature, and a better sense of things, not only banished these barbarities, but superseded the mode of composition which was formed upon them. Romantic poetry gave way to the force of reason and inquiry; as its own enchanted palaces and

and gardens instantaneously vanished, when the Christian champion displayed the shield of truth, and baffled the charm of the necromancer. The study of the classics, together with a colder magic and a tamer mythology, introduced method into composition: and the universal ambition of rivalling those new patterns of excellence, the faultless models of Greece and Rome, produced that bane of invention, *imitation*. Erudition was made to act upon genius. Fancy was weakened by reflection and philosophy. The fashion of treating every thing scientifically, applied speculation and theory to the arts of writing. Judgment was advanced above imagination, and rules of criticism were established. The brave eccentricities of original genius, and the daring hardness of native thought, were intimidated by metaphysical sentiments of perfection and refinement. Setting aside the consideration of the more solid advantages, which are obvious, and are not the distinct object of our contemplation at present, the lover of true poetry will ask, what have we gained by this revolution? It may be answered, much good sense, good taste, and good criticism. But, in the mean time, we have lost a set of manners, and a system of machinery, more suitable to the purposes of poetry, than those which have been adopted in their place. We have parted with extravagancies that are above propriety, with incredibilities that are more acceptable than truth, and with fictions that are more valuable than reality.

Mr. Warton has subjoined to this History various emendations and additions, respecting not only the present but the preceding volume. From those we shall select the farther arguments which he advances, towards proving that the poems published under the name of Rowlie, are the forgery of Chatterton, the young man by whom they are said to have been discovered. The following quotation, therefore, is a supplement to this subject.

‘ Those who have been conversant in the works even of the best of our old English poets, well know, that one of their leading characteristics is inequality. In these writers, splendid descriptions, ornamental comparisons, poetical images, and striking thoughts, occur but rarely: for many pages together, they are tedious, prosaic, and uninteresting. On the contrary, the poems before us are every where supported: they are throughout, poetical and animated. They have no imbecillities of style or sentiment. Our old English bards abound in unnatural conceptions, strange imaginations, and even the most ridiculous absurdities. But Rowlie’s poems present us with no incongruous combinations, no mixture of manners, institutions, customs, and characters. They appear to have been composed after ideas of discrimination had taken place; and when even common writers had begun to conceive, on most subjects, with precision

and propriety. There are indeed, in the *Battle of Hastings*, some great anachronisms; and practices are mentioned which did not exist till afterwards. But these are such inconsistencies, as proceeded from fraud as well as ignorance: they are such as no old poet could have possibly fallen into, and which only betray an unskilful imitation of ancient manners. The verses of Lydgate and his immediate successors are often rugged and unmusical; but Rowlie's poetry sustains one uniform tone of harmony; and, if we brush away the asperities of the antiquated spelling, conveys its cultivated imagery in a polished and agreeable strain of versification. Chatterton seems to have thought, that the distinction of old from modern poetry consisted only in the use of old words. In counterfeiting the coins of a rude age, he did not forget the usual application of an artificial rust: but this disguise was not sufficient to conceal the elegance of the workmanship.

The *Battle of Hastings*, just mentioned, might be proved to be a palpable forgery for many other reasons. It is said to be translated from the Saxon of Turgot. But Turgot died in 1015, and the battle of Hastings was fought in 1066. We will, however, allow, that Turgot lived in the reign of the Conqueror. But, on that supposition, is it not extraordinary, that a cotemporary writer should mention no circumstances of this action which we did not know before, and which are not to be found in Malmesbury, Ordericus Vitalis, and other ancient chroniclers? Especially as Turgot's description of this battle was professedly a detached and separate performance, and at least, on that account, would be minute and circumstantial. An original and a cotemporary writer, describing this battle, would not only have told us something new, but would otherwise have been full of particularities. The poet before us dwells on incidents common to all battles, and such as were easily to be had from Pope's *Homer*. We may add, that this piece not only detects itself, but demonstrates the spuriousness of all the rest. Chatterton himself allowed the first part of it to be a forgery of his own. The second part, from what has been said, could not be genuine. And he who could write the second part was able to write every line in the whole collection. But while I am speaking of this poem, I cannot help exposing the futility of an argument which has been brought as a decisive evidence of its originality. It is urged, that the names of the chiefs who accompanied the Conqueror, correspond with the Roll of Battle-Abbey. As if a modern forger could not have seen this venerable record. But, unfortunately, it is printed in Hollinshed's *Chronicle*.

It is said that Chatterton, on account of his youth and education, could not write these poems. This may be true; but it is no proof that they are not forged. Who was their author, on the hypothesis that Rowlie was not, is a new and another question. I am, however, of opinion that it was Chatterton.

For

For if we attend only to some of the pieces now extant in a periodical magazine, which he published under his own signature, and which are confessedly of his composition, to his letters now remaining in manuscript, and to the testimony of those that were acquainted with his conversation, he will appear to have been a singular instance of a prematurity of abilities; to have acquired a store of general information far exceeding his years, and to have possessed that comprehension of mind, and activity of understanding, which predominated over his situations in life, and his opportunities of instruction. Some of his publications in the magazines discover also his propensity to forgery, and more particularly in the walk of ancient manners, which seem greatly to have struck his imagination. These, among others, are *Ethelgar*, a Saxon Poem in prose; *Kenrick*, translated from the Saxon; *Cerdich*, translated from the Saxon; *Codred Crovan*, a Poem, composed by Dothnel Syrric, king of the isle of Man; the *Hirlas*, composed by Blythyn, prince of North Wales; *Gothmund*, translated from the Saxon; *Anecdote of Chaucer*, and of the *Antiquity of Christmas Games*. The latter piece, in which he quotes a register of *Keinsham* nunnery, which was a priory of black canons, and advances many imaginary facts, strongly shews his track of reading, and his fondness for antiquarian imagery. In this monthly collection he inserted ideal drawings of six achievements of Saxon heraldry, of an inedited coin of queen *Sexburgeo*, wife of king *Kinewalch*, and of a Saxon amulet; with explanations equally fantastic and arbitrary. From *Rowlie's* pretended parchments he produced several heraldic delineations. He also exhibited a draught by *Rowlie* of *Bristol castle* in its perfect state. I very much doubt if this fortress was not almost totally ruinous in the reign of *Edward IV.* This draught, however, was that of an edifice evidently fictitious. It was exceedingly ingenious; but it was the representation of a building which never existed, in a capricious and affected style of Gothic architecture, reducible to no period or system.

‘To the whole that is here suggested on this subject, let us add *Chatterton's* inducements and qualifications for forging these poems, arising from his character, and way of living. He was an adventurer, a professed hieling in the trade of literature, full of projects and inventions, artful, enterprising, unprincipled, indigent, and compelled to subsist by expedients.’

We cannot conclude our account of this volume without observing, that it abounds, like the former, in judicious observations, and fully evinces the great industry, as well as good taste of the author. Mr. Warton has now pursued his subject to the end of the sixteenth century; and from the next volume, which will treat of the most interesting period of English poetry, we have reason to expect uncommon pleasure.

Strictures, critical and sentimental, on Thomson's Seasons; with Hints and Observations on Collateral Subjects. By J. More. 8vo. 4s. Richardson and Urquhart.

OUR criticism of this performance shall begin with what is prefixed to the performance itself, that our readers may see what the author intended it to be.

• These *Strictures* are not a tedious detail of common-place remark, mere verbal annotations, various readings, or imitations of different writers either in thought or expression. This, and every other sort of literary parade, the author cheerfully foregoes, for what may be called moral or *sentimental* criticism. He wishes, with his author, to address the heart rather than the fancy, to connect speculation with life, and to mingle instruction with amusement. This important object he pursues not without a considerable share of diffidence and solicitude. His observations, however apparently excentric, are all less or more connected with the subject. The chapter on the Use and Abuse of Criticism was originally delivered to a private society of friends on the question, Whether the Editors and Commentators of Homer and Shakespeare, had done these writers any real service? and, though containing some bold expressions, is now published without any material alteration, rather as an apology for the author's own manner, than any intentional attack on that of others.

That *these Strictures* are not a tedious detail of common-place remark, the author very gravely assures us.—That the criticism may be very moral or *sentimental* is very possible, without its being either entertaining or amusing—that his observations may be also *all less or more connected with the subject* we do not deny; because all observations upon all subjects are, we believe, *more or less* connected with them.

Our author appears to us ambitious of doing what Job (the only man, except a Reviewer, who could have patience to read this book) wished his enemy had done—of writing a book. And a book we have confessedly of 279 octavo pages!—but it should not be called *Strictures upon Thomson's Seasons*; except indeed one book should be said to contain strictures upon another, because it is true that it contains more quotations from the performance which it pretends to stricture, than from any other.

That merit, of which this writer seems most desirous, the merit of being sentimental, most *ambitiously* sentimental, we are extremely ready to allow him—other praise, except the praise of having read our best authors and of possessing a good memory, if that be a merit, we cannot think him to deserve.

One

One thing is certain,—that he who sits down to put together *critical strictures*, should at least be careful his own strictures are not left open to the most common criticism. A point in which we sincerely wish our critic had been careful, both for his own sake, and for ours—since it is our desire, at all times, to point out beauties, rather than faults. But, where an author is obstinate in affording us none of the former, our duty obliges us to notice the latter. In this whole volume they are numerous. Grammar, style, metaphor, language, taste, common sense, have all their separate charges, and frequently heavy ones, against their common enemy. Fearful odds for a single author! But he should not have entered the lists against such foes.

As we have not been fortunate enough to discover any passage in this volume, the perusal of which would afford our readers any satisfaction or improvement, we shall lay before them a few extracts, as specimens of the ridiculous.

Of Gray's famous Elegy our critic observes, 'the scene lies in a church-yard, and his muse, the native seat of tenderness and sublimity, lifts up her voice among the dead, and warbles in the most majestic and melancholy tones.' This may be a *sentimental* stricture perhaps, but to make common sense of it is much beyond our abilities.—'We dislike most, if not all things, in proportion as we know them.' Whether this may pass for an axiom we have some doubt; but to this gentleman's work we have found it strictly applicable.—'Pope calls some of the poetry of his times, *prose run made*: most of ours is at best but prattle, or fustian in manacles.' *Fustian in manacles* does not give us any particular idea, we must confess; nor do we guess the author's meaning. If this gentleman's prose can lay any claim to the madness of poetry, it is only, as Junius finely says, to 'the melancholy madness of it, without the inspiration.'—'Genius is a species of enthusiasm, which none but a genius comprehends'—And this a species of definition which none but a genius understands.—'Thomson has many equals and many superiors; though none of these, seemed the walk, for which nature chiefly designed him.' We will defy Genius herself, even with the assistance of this author's strictures, as well sentimental as moral, to comprehend how any of her children can be called any kind of *walk*.—We select these extracts just as they occur in (what our duty has obliged us to bear) the perusal of the book before us. The second chapter begins with this passage.

'The best, and perhaps the only proper use of criticism, is the proscription of bad authors. *With* these, every walk of literature swarms, and every classical production is pillaged. In deed,

deed, the moment the art of writing is solely engrossed by the vulgar, it becomes contemptible. Nor are they less pernicious in all the departments of taste and science, than the most noxious vermin to the fruits of the ground. For it is not every one who is teased with the itch of scribbling—it is not every dunce whose heart *bounces* with self-conceit—it is not every pedant, who has loitered away his days in a college, among boys, books, and busts [*happy alliteration!*], that has a right to assume a tone of decision, and prescribe for the tastes and feelings of mankind. But vanity, the dupe of every mean and mercenary impulse, struts in every likeness, and prostitutes every character. And this is the great fountain, whence all those streams of dulness originate, which unavoidably deluge society with a torrent of absurd writing, and thinking, of false philosophy, and systematic nonsense.

We cannot but think its author would do well to attend to this paragraph. *Fas est et ab hoste doceri*; so an author may certainly learn from himself. The intelligible part of the doctrine is good, and the unintelligible part of it he who delivered it may perhaps understand.—‘Wounded pride is incurable, and disappointment is perhaps the only crime which an aspiring mind can never thoroughly forgive. This however, like most other inordinate affections, generally overshoots its mark, but never so effectually as when it borrows the crutches of Dulness, and becomes infamous, solely by grasping at Fame.’ Dulness appears to have another pair of crutches, beside those which she lends to this same inordinate affection. We wish she had never lent this gentleman her crutches, or that he would return them.—‘Trouble not yourselves *circumscribing* the movements of my affections;’ but we must trouble ourselves to mark this gentleman’s inattention to grammar, or ignorance of it: and that, without regarding his *convenient* position in another place, where he says, ‘so capricious is the taste of the public, that others will always read, though you’ (i. e., men of erudition and science) ‘should always rail.’ Alliteration is a mighty favourite with our author; and we are of opinion we should never have seen this sentence if *read* and *rail* had not begun most fortunately with the same letter. ‘The poor perishing pageantry of popular applause,’ ‘predacious creatures who prowl,’ and ‘petrifying paradoxes,’ are happy imitations of the famous alliterative poem *Pugna porcorum*.—Thomson’s muse needs not blush to be seen ‘flying on the wings of winter through the frozen territories of the polar circle;’ but we can never believe that she ‘peered over the horrors of that inhospitable region;’ and ‘the mountains of ice, which frost,’ very properly, ‘piled up’ there, might just as well have been something else, we think, as *inflexible*.—But
we

we beg pardon! The muse is kept in countenance by the sun, who is made presently to '*peer through a watery sky*:' and we were clearly wrong in our criticism, for peer can never be called a common or vulgar expression; there certainly, to borrow our critic's *sentimental* style, is something noble about it.—'His thoughts (Thomson's), which rarely expand around him, bear onward as it were in a straight line, in so much, that all his collateral descriptions, like the branches of a tree, either spring spontaneously, or are grafted with inimitable grace on'—what, now, gentle reader? We know the impossibility of your guessing, *in so much*, that we will *bear onward* in our quotation *as it were in a straight line*—'on whatever constitutes the leading burden of his song.' After raising our expectation, it was not pretty to put us off at last with the tail of an old song. Our author, not content with inventing *sentimental* strictures, exhibits his *Chesterfieldian* gardeners, who *graft with inimitable grace*; a qualification which would make a figure even in a modern advertisement.—'There is something so meaning and *sentimental*, so very picturesque and homely in this description, that *you* cannot but indulge the quotation.' There is something so very sentimental, so very familiar and homely in our author's *you*, that he must indulge this quotation.—'Here we have no over-straining, nothing far-fetched, nothing lugged in at random.' For this happy climax our author must have studied some time.—'The story of the man perishing in snow is, to say the least, finely and feelingly told.' Here we might observe that Thomson was no teller of stories. But we cannot think 'this accident is the more natural and affecting, *that* it happens so frequently among those wild romantic hills and desarts in the south of Scotland, where our poet was born.' For ourselves, the accident does not affect us the more, because it frequently happens in a part of the world, where we had not the honour to be born; nor are we very solicitous to visit that part of the world, in order to judge how far it is natural: could we indeed find any one of its numerous emigrants about to return, we do not know how far an agreeable companion in a post-chaise might tempt us: but we have in vain made our applications at the office for travelling partners.—Our author growls at Dr. Johnson's remarks in his Scotch tour, which he calls '*snarling remarks*;' yet we cannot help preferring them to this gentleman's '*sentimental strictures*.'—'All the little *potter* and *fuss* which ordinary minds make, is but an echo, which dies with the sound that begets, or the situation that occasions it.' Is this a *sentimental* observation?—The critic says of his poet that he '*never indulges common-place remark, or wishes to make*

a pro-

a profusion of splendid phrases compensate the want of ideas.' And again, 'his *strictures* are never vague, never trite, never low.' Will the poet say as much of his critic? We are afraid not.—'Not a peep of the waters ever strike us, through the brakes of the woods, and the richest fields, are every where buried among the hedges and trees that line them.' This passage is correctly printed from the book, and is much at the service of those who understand it. One thing we should premise, that it is very common for this unnatural father of style most cruelly to marry a plural verb to a singular noun.—We cannot turn to the passage at the moment, but we do not recollect that Thomson 'figures his herds *lolling* on the bank of a stream.' It might be the attitude of the poet, but surely not of his *cows*!—'The very tone of his sentiments, and structure of his thoughts, generally set the minds of his readers a moralizing.' We wish they had never set this gentleman a criticizing!—'Without what may be called' (but what we do not comprehend) 'a classical firmness of discrimination, the critic's censures are at most but the rash decisions of prejudice, and his encomiums no more than the blind apotheosis of ignorance.' Pity that fathers and critics never regard their own advice! It is rightly called giving advice.—'Indeed, modesty, the inseparable handmaid of genius, may also be considered as a veil, destined by nature to shroud her blemishes.' Indeed! Then if modesty be a veil that shrouds, she may also be a shroud that veils; but she is already a handmaid, and a handmaid, though she bring the veil when it is wanted, can hardly be called the veil itself.—'I have found it (Thomson's *Seasons*) in the hands of shepherds, in the remotest solitudes, who never saw another book, save their Bible; and heard some of its finest passages repeated by clowns.' These must be the clowns and the shepherds 'of the south of Scotland, where our poet was born.'

—Felices, sua si bona norint,
Agricolæ!

The library of the shepherds will now be increased, we suppose, by our author's criticisms; and the memory of the clowns strengthened by repeating them.—Passages which *accrued* to me, must certainly be an error of the press; but we wonder it did not *occur* to the eye.—'Excellence is the offspring of enthusiasm, on some happy moments may be hit in any thing, but can be taught in nothing.' We can divine no possible error of the press by which this passage could be made thus unintelligible.—This gentleman, for the first time, we believe, makes 'rivers and *openings* emerge from the bowels of the earth.' One criticism may produce another criticism, as
this

this article plainly proves; but one *opening* does not often emerge from another *opening*.—‘We may *give over* for want of patience.’ Indeed we have long wished to *give over*.—‘The glaring blaze of luxury is an *intoxicating* sight at a distance. Alas! it *petrifies* instead of dilating the heart.’ Curious qualities these which our sentimental philosopher ascribes to a *blaze*!—

‘The *pale band* of sorrow robs the gay creation of every fictitious embellishment, *disintangles* the heart from those luscious *gulphs* of luxury, into which it frequently plunges, dissolves the bewitching charm of pleasure, and destroys the captivating powers of applause.’

This is a *vast* deal for poor Sorrow, who is *pale*, and therefore probably not quite well, to do with only one hand. N. B. The adjective *vast*, which we have just used, is agreeable to this gentleman’s ‘classical firmness’ of expression; for he assures us (p. 195) that ‘a landscape happily varied is *vastly* pleasing.’ But

‘The genuine pathetic consists not either in fertility of thinking, or facility of speaking, in luxury of imagination, or volubility of tongue, but in a certain *edge* of thought and a peculiar form of expression.’

Oh that we had but ‘imbibed at our leisure, from an innocent correspondence with birds and—bushes, that chaste sensibility, which may well be called the rudiments of love!’ Then might we relish perhaps this gentleman’s *sentimental strictures*.—

‘The poor unfortunate delinquents (i. e. ruined women) are so universally detested and avoided, and truth and falsehood so artfully blended in their indictment, that *whatever they may incline*, their vindication is utterly and for ever precluded. Every thing that can mitigate the accusation is carefully suppressed, while a thousand aggravating circumstances are fabricated, *dilated with minuteness, and magnified with acrimony*.’

We do not quote this to prove the badness of our critic’s heart, but of his language.—We cannot help observing that in a passage, which is quoted because ‘all the objects are respectively marked by a scrupulous delineation of their specific qualities,’ we find the specific quality, which the *scrupulous* bard ascribes to peace, is *whiteness*—‘white peace’—*crimson* war, may convey some idea; but how *white* is ‘a scrupulous delineation of the specific qualities’ of peace, we do not immediately discover.—

‘It hurts every feeling we possess, that so many *fine qualities* as he is endowed with, should be thus wantonly abused by those
who

who ought to value them more highly, and treat them more mercifully.'—

It will not be easy for any of our readers to guess whom the critic means here.—No other personage, we assure them, than that 'masterly creature' the stag; the description of whose fate calls up all our gentle critic's sentimental powers of stricture.—Thomson's nightingale is certainly a wonderful bird, yet we cannot allow that she '*discloses* her sorrows with inimitable *energy*.' Her strains are more *natural*. But *energy* is a great favourite with this writer.---Slander, though a bad person to *cook up* a story, as this critic would perhaps have written, does not *lard* a story, we believe, with the foulest aspersions.—'But the more we *dip* into life, the *deeper* we *sink* into misery.' There is a kind of *jingle* here in the sense, as well as the sound, which seems to have pleased our sentimental critic not a little.

'A correspondence with the author, seems therefore indispensable to the felicity and improvement of our natures.'

This passage should be a memorandum to our critic, never to give one noun two references in the same sentence; a very common fault with him. By *author*, is not meant Thomson, but God.—

'There is still *one at the head of affairs* and superior to all contingencies in whom my best interests are perfectly secure!'

And from this passage our critic should learn always to accommodate his language to his subject. We ask any one of our readers if it did not immediately convey the idea of lord North, or some other prime minister? But our author meant the *Divinity*. The sentence is little less obscure where it stands; for we must read *four* lines before we discover who is *at the head of affairs*.

But, were we to extract all the ridiculous and absurd passages in this publication, our Review would contain as much of Mr. More's criticisms, as, by dint of extracting beautiful passages, Mr. More's criticisms contain of Thomson's Seasons.—If the indisputable merit of Thomson, as a descriptive poet, did not rest on stronger foundations than on this author's moral sentimental strictures, it would rest on sandy props indeed!

We have Mr. More's own authority for observing that 'the encomiums of some critics are no more than the blind apotheosis of ignorance.'

Observations on the Means of exciting a Spirit of National Industry; chiefly intended to promote the Agriculture, Commerce, Manufactures, and Fisheries of Scotland. By James Anderson. 4to. 18s. in boards. Cadell. [Concluded, from p. 354.]

HAVING shewn that Scotland is peculiarly well adapted for producing fine wool, and thence for cultivating the woollen manufacture, Mr. Anderson proceeds to point out a plan by which the breed of sheep and the quality of the wool, in that part of the island, might be effectually improved. For this purpose he proposes the establishment of a society, which, by the distribution of premiums defrayed by voluntary contribution, should excite the industry of the people. To facilitate the execution of such a design, he suggests the propriety of dividing Scotland into four districts, each of which should be entitled to its own class of premiums; and he specifies the regulations by which those ought to be conducted.

In the twelfth letter the author enters upon a historic investigation relative to the English wool. He shews that this produce was long in the highest estimation in Italy and the Netherlands, in the former of which it was more esteemed than Spanish wool. He next takes a review of the wool-trade and woollen manufacture of England from its origin to the present time, displaying the steps by which it gradually attained to its highest degree of perfection under Elizabeth. He observes, that in consequence of the law prohibiting the exportation of wool, which was enacted in the reign of Charles II. the price of wool fell, and that the number of sheep has thereby been much diminished. The greatest fall of price, he farther remarks, has taken place with regard to fine wool, whence the improvement of the quality of wool has been neglected, and the carcase of the sheep become the principal object of the farmer's attention. In proportion as the fine wool fell in the market, the price of the coarse wool, and the manufactures for the poor, rather increased; and the fine wool thus gradually disappearing in England, it became necessary to import and manufacture Spanish wool.

From these considerations Mr. Anderson accounts for the loss of that superiority with regard to the woollen manufacture which Britain enjoyed over other nations in the days of Elizabeth, and he is of opinion that the only way to recover our former eminence is by rearing fine wool in Scotland. The baneful effects of the law prohibiting the exportation of wool he farther evinces by its giving rise to the *ouling* trade, or the smuggling of wool from England and Ireland. It is computed, that 800,000 sacks of wool are thus annually carried

out of these kingdoms to France, at a price much below what might be obtained, were the exportation of it permitted on the ancient footing. A circumstance of so much importance to the woollen manufactures of Britain certainly calls aloud for the most serious attention of the legislature.

In the thirteenth letter the ingenious author prosecutes several inquiries relative to those causes which have an influence on manufactures; and he particularly reprobates the pernicious tendency of paper money. He shews that a country in which money is scarce, and therefore of great value, enjoys many advantages, for carrying on manufactures, over another where the quantity in circulation is far more considerable, and where the necessaries of life bear a price proportionably high. On this account he considers the northern parts of Scotland as more favourable for manufactures than any part of England.

In the course of these investigations, Mr. Anderson takes occasion to display the good effects which have resulted from the corn-laws in England; shewing at the same time, that the corn-laws in Scotland are prejudicial to agriculture; and that a new system of policy ought to be introduced, which might preserve grain as much as possible at the medium price.

In a Postscript to the Letter Mr. Anderson examines the objections brought by Dr. Smith against the bounty on exportation of corn in England. Our author contends, that the bounty does not, as the doctor alledges, raise the price of corn higher than it naturally would be, both in years of plenty and those of scarcity; but only prevents it from falling immoderately low in the one case, or rising excessively high in the other. A variety of interesting inquiries relative to other principles advanced by Dr. Smith, occur in this part of the volume, where the author discovers great force of reasoning, illustrated by striking examples.

In the fourteenth letter Mr. Anderson precludes any objections which might be urged on the part of England, against the establishing the woollen manufacture in Scotland. He observes that America has been too much encouraged, and Scotland neglected, for some time past; and that the trade to Scotland has been more beneficial to England for a century past, than that to America. As the latter of those assertions may appear a little extraordinary, we shall present our readers with the facts by which it is supported.

‘ It is usually computed, that there are not less than two millions of inhabitants in Scotland;—and it appears, that at the highest computation that has yet been made, that of Mr. Burke
in

in the house of commons, the British subjects in North America only amount to about one million eight hundred thousand.—At the beginning of the last war, the best calculation that could be made, did not make them to amount at the highest to one million; so that I conclude the last account is probably overcharged. But, not to dwell on these minutiae, it will be readily allowed, that the number of British subjects in America since the union, could not, at a medium of all the years, be near one million;—so that the inhabitants of Scotland have been, during all that period, more than double of that of the Americans.

‘ If then Scotland has contained double the number of inhabitants that America has contained of British subjects in that period, it will follow, that she has consumed more of the manufactures of England than America has done, if it shall appear that each person in general daily uses as great a proportion of these manufactures in the one country as in the other. This will best appear by taking a general view of the English manufactures consumed by each.

‘ Scotland takes from England,

‘ Cloths broad and narrow,—with which all but the lower ranks of people are constantly cloathed,—duffles,—freezes,—blankets,—flannels,—serges,—pirpets, &c. to a great amount:

‘ Worstedes,—camblets,—crapes,—poplins,—dorseteens,—brilliantes,—mankies,—shalloons,—durants,—temmies, &c. worn by every woman, and all from England:

‘ Hats, fine and coarse,—entirely from England, till of late that some of the coarser sorts have begun to be manufactured here:

‘ Silks,—velvets,—velverets, &c. to a great amount, none of which have hitherto been manufactured in Scotland:

‘ Silk gauzes,—laces,—ribbons,—hose,—gloves, and other haberdashery wares, whose names I know not, to a very great amount:

‘ Mullins plain and striped,—Indian chints,—painted callicoos,—handkerchiefs,—Manchester cottons,—fustians, &c.

‘ Sewing worsteds,—ditto silks,—Groom hair,—buttons,—tapes,—thread-lace, &c.

‘ Cutlery wares of all sorts,—buckles,—jewels,—toys and trinkets from Sheffield and Birmingham, &c. to an exceeding great amount:

‘ Needles,—pins,—wire,—and manufactures of wire of every sort:

‘ Porcelain,—white and cream-coloured stone,—chrystal glasses,—window-glass,—mirrors, &c.

‘ Tin plates,—plate iron,—copper and brass:

‘ Tea,—coffee,—sugars,—rum,—rice,—sago, &c. which, although not immediately the produce of England, are all purchased with English commodities:

• Hops, — madder, — liquorice, — saffron, — dying-stuffs, and drugs :

• Ale of different sorts, — but especially porter, to a most shameful amount :

• Besides near one fourth part of the rents of Scotland, computed to be usually spent in England ; which article alone, at the most moderate estimation, may be computed at a medium to amount to between four and five hundred thousand pounds sterling.

• In return, — England takes from Scotland,

• A small quantity of linen, — and some linen threads ; all of which are manufactured of foreign materials :

• Fresh and pickled salmon, — for the London market only :

• A very small quantity of herrings :

• A few dozens of worsted hose from Aberdeen :

• Highland cattle, — the only article of value in the export from Scotland to England :

• Besides the money that is spent by English youth at the several universities of Scotland.

• I have not pretended to estimate the amount of these several articles, as any thing I could offer on that head would be purely conjectural. — But I imagine that either the first or the last article in the English list would alone balance all the articles from Scotland, or nearly so.

• Any one who glances over this account, and observes what a vast proportion of the inhabitants of Scotland are constantly clothed almost entirely with one kind or other of these goods, and considers how much of the other articles are daily consumed in every family, will readily allow, that an equal number of the inhabitants of North America, who hardly take any other articles from England but cloathing and hardwares, cannot consume more of English manufactures than an equal number of the Scots do ; especially when he adverts, that in the populous province of New England, they have for more than thirty years past manufactured as many coarse cloths and hats, as serve themselves, and several of the neighbouring provinces.

• From these premisses I conclude, that the trade to Scotland has been more beneficial to England since the union, than that to America has been.

After taking a retrospective view, in the subsequent letter, of the causes which have prevented the progress of manufactures and useful arts in Scotland, the author points out the steps that are necessary to be taken for exciting a spirit of industry among the lower ranks of people ; and he justifies by the following arguments the plan of increasing the number of sheep, and of establishing the woollen manufacture in that part of Great Britain.

• The

‘ The only objection of seeming importance that occurs to me that could be made to rearing sheep in the Highlands of Scotland is, that there would not perhaps be a ready market for this increased number of sheep, and that therefore their carcases would become of little value to the farmer.

‘ There is no room to doubt, that should the number of sheep be very much augmented, the price of mutton would become lower in Scotland than it is at present.—But nature here, as in almost every case when left to herself, provides a remedy along with the disease.

‘ On account of the high price of mutton in England for a century past, the natives have been in the practice of rearing that species of stock for themselves.—But if, in consequence of the plan recommended, sheep should become very numerous in Scotland, it would soon be found that they could be bought cheaper in that country, and driven to England, than they could be reared there; in consequence of which, the breeding of sheep in England would be given up as an unprofitable trade, and the English would depend upon Scotland in a great measure for lean sheep, as they at present depend upon it for lean cattle.—This would open a great and growing market for sheep, which would become an important article of commerce.

‘ I call it a growing market:—for as the English farmers at present find it greatly their profit to bring their mutton as early to the shambles as possible, the greatest part of their sheep are hastily fattened up, and slaughtered between one and two years old; at which age the mutton is so bad, as not to be eatable by any person who has ever been accustomed to taste ripe mutton. But as the wool would be an article of greater value to the Scots farmer in proportion to the carcase, he would naturally keep his sheep to a greater age before he offered them to sale; and as these would require to be afterwards fattened in England, they could hardly in any case be brought to the shambles before they were of a proper age; and, by consequence, the mutton would be superlatively excellent.—It would be some time before this would come to be generally known; but as that kind of mutton came gradually to be more common in the English market, the inhabitants would perceive the difference, and prize it accordingly; which would bring it into such request, as to banish the present English mutton almost entirely. For there is no room to doubt, that any person who has been once accustomed to eat mutton of a proper age, would never be prevailed with to eat young mutton through choice any more.—This circumstance could not fail to give the Scots mutton such a vogue as to secure for it a constant and steady market through all England.

‘ On this account the demand for sheep to England would in a short time become much more considerable, and much more steady, than it is at present for black cattle; because the superiority of Scots mutton over English would be infinitely

greater than that of Scots beef ever can be over English beef ; —A superiority which is perhaps in some cases at present more imaginary than real, and which undoubtedly might be easily reduced to nothing in a short time by a due attention to their breed of cattle. But the English could never rival the Scots mutton, except by keeping their sheep to a proper age ; which they could not possibly afford to do in the rich feeding counties of England. This, therefore, indicates another very manifest advantage that would accrue to Scotland in breeding sheep instead of black cattle.

The sixteenth letter treats of various other circumstances that have retarded improvement in Scotland, and of several regulations by which it might be increased in prosperity. This letter, with an Appendix containing some papers relative to the same subject, concludes the volume, which we must in justice acknowledge to be one of the most interesting and judicious oeconomical productions hitherto offered to the public, and which, on account of the great national advantages that it holds up to the view, is particularly entitled to the attention of all who wish well to their country.

Mineralogia Cornubiensis ; a Treatise on Minerals, Mines, and Mining. By W. Pryce. Folio. 2l. 2s. in boards. White.

THOUGH next to agriculture there is hardly any art more useful than that of mining, it has hitherto never been cultivated with the attention which its importance required. The publication therefore of a treatise in which it is fully delineated, cannot fail of affording desirable information, as well as of gratifying curiosity, in regard to a subject so much connected with philosophical disquisitions. To which we may add, that the author appears to be every way qualified for investigating not only the practical part of the art, but the theoretical principles that incidentally occur in the detail.

This work is divided into five books, and these subdivided into chapters. The first chapter treats of the origin and formation of metals and minerals. Whether metals are generated, or were all originally produced at the creation, has been long the subject of controversy among inquisitive naturalists. The abettors of alchemy maintain that they proceed from a certain *primum ens*, or first seed of metals, which, diffusing itself in the form of a vapour, changes the earth and juices with which it combines into a mineral substance, by means of a previous fermentation. According to the most learned chemists,
how-

however, this process has no existence in the mineral kingdom ; on which account the idea of the alchemists corresponds more properly with the term effervescence, an intestine motion which different admixtures of mineral particles may momentarily excite.

Others maintain that all metals and minerals were at first created in the state in which they are found. The most common opinion among the miners in Cornwall is, that crude immature minerals do nourish the ores with which they are intermixed in the mines ; and that the minerals themselves will, in process of time, be converted into ores productive of those metals to which they have the greatest affinity. The miners of the most experience, however, seem to entertain a different opinion on the subject, but they are not universally agreed. Mr. Pryce justly observes, that the most plausible reasons that can be advanced, are those which are nearest at hand, the most obvious to our senses, and deduced from observation and experience. His own opinion on this curious subject being founded in a concurrence of these circumstances, we shall lay it before our readers.

• It is reasonable to conclude, that metals were made and implanted in veins at or very soon after the creation of the world. Tin ore will peculiarly evince the justness of this conclusion ; for it is frequently found, in its richest and purest state, in large spots and bunches in blocks of stone of the most hardened consistence, such as granite, elvan, and the like, which have been above the surface ever since the first induration of solids, have experienced no revolution, nor been water-charged with metallic particles, unless from the clouds of heaven. Perhaps it has been primarily so with most other metals, as their usefulness was discovered to man before the methods of sinking deep into their proper nidus were at all known. In other countries, where metals may be more generally diffused, it has probably been found as I say ; and from the beginning, these metallic distributions may have experienced a decay and alteration by the action of the different elements upon them, according to their specific induration or laxity.

• I have before observed, that metals are subject to a degree of fluctuation, in common with all matter ; and that they approach to, or recede from, their ultimate period, or degree of perfection, either quicker or slower, as they are of a greater or less solid and durable frame and constitution. In favour of this opinion, it is found, that the ores of copper and lead, though rich and solid in nature, yet by a long insolation, or exposure to the sun and weather for some years, lose much of their metal : and also, that those mines which abound with a rich mature copper ore, do, near the surface, at least immediately over the body of the ore, commonly contain a rust, tincture,

ture, or spume of copper, resembling verdigrease; which seems to be an ore in a declining state, being elevated by an effervescence in the bowels of the mine from that sulphureous body of ore which often lies under it, and to which it did belong at first, and was united with it, till some intervening cause occasioned so visible an alteration in the ore of one and the same mine.

‘ It seems to me that in every metal there is a peculiar magnetism, and an approximation of particles sui generis, by which its component principles are drawn and united together, particularly the matters left by the decomposition of the waters passing through the contiguous earth or strata, and deposited in their proper nidus; till, by the accretion of more or less of its homogeneous particles, it may be denominated either rich or barren.

‘ That ores, and even virgin metals, are or may be formed in this manner, seems manifest from a method now in use, of extracting copper from waters strongly impregnated therewith; iron which has lain some time in such water, is found on examination to be greatly corroded, and to have copper formed in its stead, either adhering to the iron, or sunk to the bottom of the vessel, in form of rust, and sometimes even in small grains of a complete metallic appearance.

‘ This copper and rust on being smelted with a reducing flux, sometimes produce above three-fourths of their weight pure metal. The water generally used for this purpose is that which is left by lotions of black tin, intermixed with copper, after it has been calcined in the proper furnace, commonly called a burning-house. The copper contained in this water, is kept in solution by an acid; and this acid having a greater affinity with iron than with copper, on the immersion of iron, quits the copper to join with the iron; by which means a precipitation ensues, in the manner just mentioned. This process may at any time be evinced by the following experiment. Dissolve thin plates of copper in aqua-fortis, and you will have a clear liquor of a fine blue tinge: on applying to this thin plates of iron, the acid, quitting the copper, will precipitate it in the manner before described, as copper would have done by silver, had it been first dissolved in the menstruum; and as fixed alkali will do by the iron, after it has dislodged the copper.

‘ From this we may reasonably infer, that water, in its passage through the earth to the principal fissures, imbibes, together with the natural acids and salts, the mineral and metallic particles, with which the different strata are impregnated; and meeting, in those fissures, matters which have nearer affinities with the acid, of course disengages it in whole or in part, from the metallic and mineral particles, which it had held dissolved; and which, on being so disengaged, by the natural attraction between its parts, forms different ores, more or less homogeneous,
and

and more or less rich, according to the different mixtures, which the acid had held dissolved, and the nidus in which it is deposited. The acid, now impregnated with a new matter, passes on; till meeting with some other convenient nidus, it lodges in that, and thereby acquires a fresh impregnation, perhaps at last totally unmetallic; or, for want of meeting with a proper nidus, appears at the surfaces weakly or strongly tinged with those principles it had at last imbibed.

‘ By means of these acids, the miners are often put to an extraordinary expence for brass pumps instead of iron; for many of the mines have water so fully imbued with acid, that the iron working pieces, in which the piston of the pump works, will be entirely corroded therewith in six months; and a great expence and loss of time will be incurred, if the pumps are not previously furnished with brass working pieces, as on them the acids, which are already saturated with kindred particles, have little effect.

‘ These, I presume, are plain demonstrations: whence it appears, that gossan, which is an ochreous stone, ruddy, and crumbling like the rust of iron, much of which it really contains, is a proper nidus for most kinds of metals and minerals; iron having, even in this its mineral state, so strong an affinity with the acids, as to decompose them, when saturated with other metals, semi-metals, &c. on which decomposition, the precipitated matters become ores of different kinds, and even virgin metals, as before described.

‘ In Mr. Geller's tables of affinity, zinc is indeed placed in the first degree, and iron in the second; but this, which refers only to their metallic state, does not affect what I have above advanced of the mineral: yet, in the mineral, zinc is scarce ever free from iron; the vast quantities of black jack which this country produces, being, by means of this mixture, rendered mostly unfit for use.

‘ We have, indeed, several kinds of gossans, from the different appearances of which, experienced miners form very strong and well grounded conjectures, of what they will produce when they come to be wrought.—

‘ The different alterations of substance before described, are deemed by some a genuine transmutation: but they carry the argument too far, who suppose that minerals or metals are entirely changed from one kind to another, as mundick into copper, lead into silver, silver into gold, &c. For when metals or ores do once arrive to their utmost perfection, which probably they were endued with from the beginning, and which is always essential to them, though subject to divers impediments and revolutions; it is not easy then to conceive, how they can by any means assume an entire alteration or renovation, so as to be transmuted from one metal to another, by any degree of elaboration in the earth,

‘ If

• If this transmutation was a fact in nature, from the divers alterations which we may reasonably suppose to happen in our soluble minerals, such as copper ore for instance, we might expect to meet with the most perfect metals in our mines; and our richest tin mines, by the elaboration and melioration of them in the course of two thousand years, might at this time be productive of gold and silver enough, to furnish a sum ten thousand times ten thousand greater than our national debt. But the wisdom of God, for the benefit of his creatures, has ordained, that things of this kind should remain enshrined in their own nature: and tin, though united by a disseminated quantum of gold, will not part with its noble cement, notwithstanding the chymical analyzations of an illiterate impostor to extract a pound of gold from every block of tin. No, the goodness of Providence has fixed unalterable limits to the perfection of each particular metal, to render the whole of greater service to mankind; the inferior metals, iron especially, being of more general utility than gold, silver, and even precious stones.

• If it be said, that the impurities of the earth in our mines, is the cause that nature is debilitated and frustrated in her endeavours after transmutation; it is answered, that, notwithstanding this impediment, such a long elaboration and maturation in the earth, in so great a series of years, would necessarily and inevitably exalt the base metals into so high a degree of purity and goodness, that they would, by this time, be greatly enriched with gold or silver; and though they contain stones and earths of various colours and degrees of purity, yet there is no essential difference between them, from one containing a nobler metal than another; which would scarcely be the case, without some stronger evidence of exaltation, notwithstanding all the opposition that nature could meet with in the mines, provided she was endued with a power of converting the base metals into those of a superior kind.

• We may likewise conclude from the premises, that the opinion of those, who hold that metals in the earth continue in the same state as at first, is erroneous; because the migration and egress of metals and minerals, is obvious enough in the investigation of mineral spaws or springs.

In the second chapter Mr. Pryce endeavours to confirm the foregoing theory by investigating the properties of water. He observes that, next to fire, this element is the most penetrating of all bodies, and that it enters into the composition of all animals, vegetables, and fossils; serving, in the latter, as a vehicle to convey the acids, salts, and minute loose particles of ore or metal they meet with, into their proper veins, where they are deposited by the decomposition of the acid, and attracted by the metals, minerals, or juices, to which they have the greatest affinity. But if these properties in the mines be weakened or destroyed, the mineral particles will be disunited,
and

and carried off by the water into the contiguous strata, while other substances will by the same vehicle be deposited in their room. That such a continual percolation proceeds in the bowels of the earth is evident from the nature of mineral spaws and springs. The various medical effects of those waters are universally known; but we believe many of our readers will be surpris'd at being told, that at Redruth in Cornwall, where Mr. Pryce resides, the inhabitants, for all their culinary purposes, use water procured from mineral springs, and those even such as are of the most deleterious nature. It is mostly taken up at the low sloven, or tail of the adit, immediately where it discharges from those mines which are not working; after having run half a mile or more over a bed of copper, mundick, and other kinds of mineral poisons. Though the mines of Pednandrea, and Huel-Sparnon, have been wrought at a considerable depth by the power of three fire-engines, and have produced vast quantities of tin, copper, mundick, and some lead, yet when those mines are not working, and the water is clear, the people in the neighbourhood use it for all purposes indiscriminately, without the least tinge, or the smallest incrustation upon their household utensils; and Mr. Pryce farther informs us, that in twenty-four years acquaintance with the practice of medicine, he has not met with any one patient whose disorder he could attribute to the most trifling unwholesomeness in those waters.

Mr. Pryce with great reason ascribes this diversity in the nature of waters obtained from mineral strata, to the decomposing quality of the gossan lodes. As a farther proof of this opinion, he observes that several mines, whose adits are so deep as to be under the gossany bed of ores, produce water fit for no other purpose than driving mill or engine wheels; being palpably vitriolic to the taste, particularly at the mines of North-downs, Chace-water, and Huel-virgin.

From the consideration of springs Mr. Pryce is led to mention their distinction into temporary and perennial, concerning the cause of the latter of which different opinions have been entertained. Our author observes that Dr. Halley's hypothesis, of their being produced by vapours, though the most popular, is strongly oppos'd by the instance of Mr. Derham's perennial spring in the parish of Upminster, besides others in different parts; and that those naturalists who ascribe the origin of perennial springs to the ocean, have however not attempted to confirm their opinion by delivering any conjecture concerning the manner in which the effect is produced. They have supposed in general, that perpetual springs derive their waters
from

from the sea ; by ducts and cavities running through the bowels of the earth, like veins and arteries in the human body ; but Mr. Pryce adds great plausibility to the hypothesis, by supposing that the sea acts as a hydraulic machine, forcing its waters from immense depths, through those cavities, to a considerable inland distance.

Mr. Pryce informs us, that what gave birth to this conjecture, was the consideration of the Caspian sea, as having no visible outlet. He imagines that most of those rivers which terminate in this grand reservoir, likewise derive their origin from it, and are forced, by the pressure of the atmosphere and the watery fluid, through subterraneous channels to certain distances, where they emerge in springs and fountains ; and increasing in their course by the accession of water from other ducts, are swollen to considerable rivers of fresh water, which maintain the magnitude of the Caspian in a uniform state. In favour of this opinion he remarks that the springs near the sea coasts are generally found to be brackish ; an effect that is probably occasioned by their vicinity to the sea, the waters of which have not been filtrated through a sufficient body of earth, to render them quite fresh. But Mr. Pryce, it must be observed, does not suppose, that all the rivers which empty themselves into the Caspian or any other sea, are derived from that particular sea into which they return ; and this opinion he illustrates by several apposite instances.

Mr. Pryce afterwards accounts in a very ingenious manner for some observations relative to the water in mines, and for the absence of salt water in those mines which are wrought under the sea. Respecting the latter he thus delivers his sentiments.

• We have observed a kind of slime or mucus upon some marine strata, which is so glutinous as to fill up every pore and cranny of the rock that is covered with it. This glutinous slime, we take to be a marine soil or earth, for the vegetation of grass, ore weed, and other sea plants ; the sea is replete with it : every ship at the end of a long voyage has her bottom covered with it, and a marine grass vegetates therein. This viscous matter thickens by degrees, as if purposely designed to hinder the water from penetrating into the earth ; which it most effectually does, according to my judgment of the matter. Upon a rough beach, this slime may not be equally deposited, by means of the constant friction of rocky fragments under the action of the tide ; and other parts may be covered with loose sand and pebbles, which afford no bed or rest for this soil. In such case, it penetrates through the surface, and finds a quiet depository, in the small clefts and interstices of the strata, below the force
and

and action of the sea; and in time, probably, incrustates and fills up those very minute fissures, with a petrifactive gluten, if it is at all charged with such principles: and we have neither theory or reason to dissent from that opinion, as we think it must partake of every principle which is soluble by air, water, and salt.

The third chapter treats of metals and minerals more immediately, and the fluxes for assaying them. The author here discovers an intimate acquaintance with his subject; but this part of the work being chiefly technical, we shall not enter upon any detail of its contents.

The second book is also divided into three chapters, which treat of the Strata of the Earth, and the Fissures in which Metals are found; their direction, inclination, or underlie, &c. —Of the different kinds of Lodes in respect of the Earth and Stones they contain.—How Lodes are disordered, interrupted, fractured, elevated, and depressed, by the intervention of Cross-Gossans, Flookans, Slides, Contras, &c.

The third book is divided into five chapters, the first of which treats of the various ancient and modern Methods for Discovery of Mines, &c. by Shoding, Costeaning, &c. with several curious Disquisitions, Observations, and Experiments, upon the Virtues and Uses of the Virgula Divinatoria.—Upon Streaming, Dressing, and Smelting of Stream-Tin in the Blowing-House or Blast Furnace.—Of Bounds, and the Manner of taking a Set or Grant for Mining; of sinking Shafts, driving Adits, digging and raising of Ores, drawing the Water, and working the Mines.—General Observations on Mines and the Management of them.—Of Damps in Mines, and of levelling and dialling Mines, Adits, &c.

The fourth book, which contains three chapters, is employed on the Method of Sampling and Vanning of Tin-stuff, and of the Stamping, Burning or Calcining, and Dressing the same; with the Manner of Dressing the Leavings, Loobs, &c. —Of various Manudations used in dressing of Copper and Lead Ores, and sampling Copper Ores for Sale.—A Summary of the dressing of Gold, Silver, and Semi-Metals, &c.

The four chapters of book V. respectively treat of the Art of assaying Ores and Minerals; describing the Utensils and Fluxes for Assaying —Of Smelting of Copper Ores in the great Furnaces called Copper Works. —Of Smelting Tin Ore, or Black Tin, in the great Furnaces at the Smelting-House. —Of the Sale of Copper Ores; and of Black Tin at the Smelting House, and after it is smelted and coined in Blocks.

Sub.

Subjoined to the work is an Appendix, which treats of the great improvement in the steam-fire engine by Mr. Watt; and contains also an explanation of the idioms and terms used by the Cornish miners. The volume is furnished with several plates, and is doubtless the most complete treatise on mining that has hitherto appeared.

A Treatise on the Situation, Manners, and Inhabitants of Germany; and the Life of Agricola; by C. Cornelius Tacitus: translated into English by John Aikin, with copious Notes, and a Map of ancient Germany. 8vo. 3s. 6d. Johnson.

THIS ingenious translator published a small volume in 1775, including the Life of Agricola, in Latin and English, for the use of young students; but having since met with an excellent edition of Tacitus, printed at Paris in 1771, in four volumes, 4to, by M. Brotier, he has been induced to improve his translation by a number of historical and explanatory notes, extracted from that edition, in order to render it useful to readers of a higher class. With this view he has added another celebrated piece by the same author, On the Manners of the Germans, which has ever been esteemed one of the most valuable relics of antiquity; and, by the course of events, has been rendered more important to modern times, than its author probably expected; as he could scarcely foresee, that the government, policy, and manners, of the most civilized parts of the globe were to originate from the woods and deserts of Germany.

In this tract Tacitus has given us a more accurate account of the ancient nations of Germany, than any other classic writer. It is asserted by Lloyd, Vossius, Hankius, Fabricius, and others, that he was procurator of Gallia Belgica; and consequently, that he had seen the places he has described. This assertion is founded on the following passage in Pliny's Natural History: 'Invenimus in monumentis Salamine Euthimenis filium in tria cubita triennio adolevisse, incessu tardum, sensu hebetem; & jam puberem factum voce robustâ, absumptum contractione membrorum subitâ, triennio circumactum. Ipsi nos pridem vidimus eadem fermè omnia, præter pubertatem, in filio Cornelii Taciti, equitis Romani, *Belgicæ Galliæ rationes procurantis.*' Lib. vii. cap. 16.

But it is hardly probable, that this C. Tacitus was the celebrated historian. Pliny himself informs us, that he wrote the fourteenth book of his Natural History, ninety years after the death

death of Virgil *, that is, A. C. 73. He died in 79, and his nephew says, that he himself was not at that time eighteen years of age: 'agebam duodevicesimum annum.' Epist. vi. 20, consequently, he was only twelve, when his uncle wrote the fourteenth book, and not so old, when he wrote the seventh, from which the passage in question is taken. Now the younger Pliny observes, that Tacitus and himself were, 'ætate propemodum æquales,' nearly of the same age. Epist. vii. 20. Supposing then, that Tacitus was six years older than his friend, that is, eighteen, it is almost impossible, that he should be the father of the remarkable youth above-mentioned. In confirmation of this argument we may observe, that Tacitus did not marry the daughter of Agricola till the year 78 †; and consequently, that he was not married when Pliny wrote the former part of his Natural History. We may therefore conclude, that C. Tacitus, the procurator, was either the father of the historian, or some other person; and that Vossius, and the other biographers, have misapplied the foregoing quotation. Yet, notwithstanding this, Tacitus might have had many opportunities to visit the countries he has described, though not in the character of procurator; since this treatise was not written before the second consulship of Trajan, or the year 98, as the author himself informs us, § 37. But from whatever source Tacitus drew his information, he seems to have had a strict regard to truth; for he concluded with saying, 'cætera jam fabulosa;' upon which the translator makes this remark:

'It is with true judgment, that this excellent historian forbears to intermix fabulous narrations with the very interesting and instructive matter of this treatise. Such a mixture might have brought an impeachment on the fidelity of the account in general; which, notwithstanding the suspicions professed by some critics, contains nothing but what is entirely consonant to truth and nature. Had Tacitus indulged his invention in the description of German manners, is it probable, that he could have given so just a picture of the state of a people under similar circumstances, the savage tribes of North America, as we have seen them within the present century? Is it likely, that his relations would have been so admirably confirmed by the codes of law still extant of the several German nations; such as the Salic, Ripuary, Burgundian, English, and Lombard? or that, after the course of so many cen-

* Virgilii, à cujus obitu xc aguntur anni. Plin. xiv. 1.

† Consul egregiæ tum spei filiam *juveni* mihi despondit, ac post consulatum collocavit. Vit. Agric. § 10.

turies, and the numerous changes of empire, the customs, laws, and manners he describes, should still be traced in all the various people of German derivation? As long as the original constitution and jurisprudence of our own, and other European countries are studied, this treatise will be regarded as one of the most precious and authentic monuments of historical antiquity.'

It is well known, that the Saxons, the Angles, and the Jutes, whose posterity have transfused themselves over this island, and now compose the great body of the nation, came from Germany, under the conduct of Hengist and Horsa, in the year 449. The learned Mr. Sheringham supposes*, that the Saxons were a branch of the ancient Getæ; who, coming under the conduct of Woden from Sarmatia Asiatica, spread themselves over the northern coast of Germany, from the Chersonesus Cimbrica, to the banks of the Rhine; that they first settled in the country, which is now called Holstania, or Holstein; that the place took its name from them; Holstania, or Oltsania, being called in the German language, *Old Saxen*, Old Saxony; and the people, by their own writers, *Eald Saxen*, Old Saxons, in contradistinction to those who came into Britain. The name of Saxons is said to be of later date than Tacitus; and not to be found in any writer before Ptolemy, who flourished about the year 150†. Some etymologists derive the word from the *Sacæ*; others from *Saxen*, a sort of daggers, or crooked swords, which they wore.

The Angles, probably of the same origin, were the inhabitants of an adjoining district, nearer the Baltic, still called Anglen. Thus Ethelwerd, a Saxon writer of the 10th century: '*Anglia vetus sita est inter Saxones & Giotos, habens oppidum capitale, quod sermone Saxonico Slesuic nuncupatur; secundum verò Danos, Haithaby: ideoque Britannia nunc Anglia appellatur, assumens nomē victorum.*' Old England is situated between the Saxons and the Giotos, having a capital city, which is called in the Saxon tongue, Sleswic, and by the Danes Haithaby; and therefore Britain, taking its name from its conquerors, is now called England‡.

The Jutes were a neighbouring people, or another tribe of Saxons, situated on the north side of the Angles. They are by different writers called Getæ, Giotæ, Gothi, Jetæ, Jutæ, &c. The Chersonesus Cimbrica has from them derived the name of Jutland.

* De Angl. Gent. Orig. c. 2.

† The Saxons are mentioned by Eutropius, Julian, and Am. Marcellinus, in the fourth century.

‡ Ethelw. l. i. Bedæ Hist. i. 15.

These three bands after their arrival in Britain, are mentioned under the general appellation of Saxons, or Anglo-Saxons; and as the Angles were probably the most numerous, and possessed the most extensive territories in this island, the whole country, in process of time, acquired the name of England. 'The kings of the Angles and Saxons in 586, as Matthew of Westminster tells us*, agreed, that the island should not be called Britannia, from Brute, but Anglia, (or England) from the Angles.' And Egbert, as Higden informs us†, 'in a grand council assembled at Winchester, when he was crowned king of all Britain, published an edict, that all the Saxons and Jutes, from that day forwards, should be called Englishmen, and the nation itself, England.'

If our ancestors then came from the northern parts of Germany; if the inhabitants of those regions were of the same original, the Getæ, as Sheringham supposes; or if they were collateral branches of any other stock, it is evident, that there must be a general agreement in their language, manners, customs, laws, and religion. On this account the treatise of Tacitus, which we have now before us, acquires additional use and importance to an English reader.

As we purpose to give our readers a specimen of Mr. Aikin's translation, we shall choose for that purpose some detached passages, which contain an account of the most considerable laws and customs of the ancient Germans, as they are collected by Mr. Selden in his learned treatise entitled, *Jani Anglorum Facies altera*.

† On affairs of smaller moment, the chiefs consult; on those of greater importance, the whole community; yet with this circumstance, that what is referred to the decision of the people, is maturely discussed by the chiefs. . . . Silence is proclaimed

* *Communiter statuerunt, quatenus insula, non à Bruto Britannia, sed ab Anglis Anglia vocaretur.* Flor. Hist. an. 586.---The story of Brute is a notorious fable.

† *Convocatis proceribus apud Wintoniam, coronatus est rex totius Britanniae; ubi edictum fecit, ut ab illo die omnes Saxones & Juti vocarentur Angli, & Britannia Anglia vocaretur.* Polych. an. 797. Alii, an. 800; al. 829. *Camd. Brit. p. 107. edit. 1600.*

‡ *De minoribus rebus principes consultant; de majoribus omnes: ita tamen, ut ea quoque, quorum penes plebem arbitrium est, apud principes pertractentur. . . . Silentium per sacerdotes, quibus tum et correndi jus est, imperatur. Mox rex vel princeps, prout ætas cuique, prout nobilitas, prout decus bellorum, prout facundia est, audiuntur, auctoritate suadendi magis quam jubendi potestate. Si displicuit sententia, fremitu aspernantur: sin placuit, frameas concutiant.* *Honoratissimum assensus genus est armis laudare.*

claimed by the priests, who have also on this occasion a coercive power. Then the king, or chief, with such as are conspicuous for age, birth, military renown, or eloquence, are heard; and gain attention rather from their ability to persuade, than their authority to command. If a proposal displease, the assembly reject it by an inarticulate murmur; if it prove agreeable, they clasp their javelins; for the most honourable expression of assent among them is the sound of arms.—

2. 'In the same assemblies chiefs are also elected, to administer justice through the cantons and districts. A hundred companions chosen from the people attend upon each of them, to assist them, as well with their advice as their authority.

3. 'Every affair, both public and private is transacted by them armed; but it is not customary for any person to assume arms, till the state has approved his ability to use them. Then, in the midst of the assembly, either one of the chiefs, or the father, or a relation, equips the youth with a shield and javelin. These are to them the *manly gown*; this is the first honour conferred on youth: before this period they are considered as part of a private family; afterwards of the state.

4. 'The dignity of chieftain is bestowed even on youths, where their descent is eminently illustrious, or their fathers have performed signal services to the public . . .

5. 'The wife does not bring a dowry to her husband but receives one from him . . .

6. 'The husband cuts off the hair of the offender [the adulteress] strips her, and in the presence of her relations expels her from his house, and pursues her with stripes through the whole village. . . .

7. 'A person's own children are his heirs and successors; and no wills are made. . . .

8. 'Every one is obliged to adopt the enmities of his father
or

2. Eliguntur in iisdem conciliis & principes, qui jura per pagos vicosque reddunt. Centeni singulis ex plebe comites, consilium simul & auctoritas, adsunt.

3. Nihil autem neque publicæ neque privatæ rei, nisi armati agunt. Sed arma sumere non antè cuiquam moris, quàm civitas suffecturum probaverit. Tum in ipso concilio, vel principum aliquis, vel pater, vel propinquus, scuto frameæque juvenem ornant. Hæc apud illos toga, hic primus juventæ honos: ante hoc domus pars videntur, mox reipublicæ.

4. Insignis nobilitas, aut magna patrum merita, principis dignationem etiam adolescentulis assignant. . . .

5. Dotem non uxor marito, sed uxori maritus offert. . . .

6. Accisis crinibus nudatam coram propinquis expellit domo maritus, ac per omnem vicum verberare agit. . . .

7. Heredes successoresque sui cuique liberi, & nullum testamentum. . . .

8. Suscipere tam inimicitias, seu patris, seu propinqui, quam
ami-

or relations, as well as their friendships. These, however, are not irreconcilable or perpetual; for even homicide is atoned by a certain fine in cattle and sheep, and the whole house accepts the satisfaction. . . .

9. 'The lord requires from him [the slave or vassal] a certain quantity of grain, cattle, or cloth, as from a tenant.'

The following remarks, among others, are made on these passages by the translator, Selden, Tyrrell, &c.

1. *On affairs of smaller moment, &c.*] 'This remarkable passage, so curious in political history, is commented on by Montesquieu in his Spirit of Laws, vi. 11. That celebrated author expresses his surprise at the existence of such a balance between liberty and authority in the forests of Germany; and traces the origin of the English constitution from this source.' Transl.

2. *A hundred companions.*] From hence, Mr. Selden supposes, our hundreds had their original; which anciently consisted of the masters of one hundred families.

3. *Every affair is transacted by them armed, &c.*] 'Even judges were armed on the seat of justice. All the people of German origin still retain the custom of wearing swords, as a part of their dress, when they appear in public. The Romans on the contrary never went armed, but when actually engaged in military service.' Transl.

One of the chiefs equips the youth, &c.] 'These are the rudiments of the famous institution of chivalry.' Transl.—Here Mr. Selden discovers the first footsteps of knighthood.

4. *The dignity of chieftain, &c.*] 'From hence we may observe, that all nobility among the ancient Germans was at first military, as being derived from the noble and valiant acts of their ancestors in war; and hence proceed all the present ensigns of it, viz. the shield, on which our coats of arms are now depicted; as also the helmet and crest that stand for an ornament over them. For until some brave and worthy act was performed, it was not lawful among the Germans for a young warrior to paint any device upon his shield, which was only personal, and extended not to his posterity.' Tyrrell's Hist. of Eng. vol. i. Intr. p. 36.

5. *The wife does not bring a dowry, &c.*] 'The Germans purchased their wives, as appears from the following clauses in the Saxon law concerning marriage. "A person who espouses

amicitias, necesse est. Nec implacabiles durant; luitur enim etiam homicidium certo armentorum ac pecorum numero, recipitque satisfactionem universa domus

9. Frumenti modum dominus, aut pecoris, aut vestis, ut colono, imjungit.

a wife shall pay to her parents 300 solidi, or about 180 l. sterling: but if the marriage be without the consent of the parents, the damsel, however, consenting, he shall pay 600 solidi. If neither the parents nor damsel consent, that is, if she be carried off by violence, he shall pay 300 solidi to the parents, and 340 to the damsel, and restore her to her parents.' Transl.—This dowry was called by the Germans *morgen-gabe*, by the Saxons *morgen-gyft*, morning-gift; because given by the bridegroom in the morning before marriage.

6. *The husband cuts off the hair, &c.*] 'The Germans had a great regard for the hair, and looked upon cutting it off as a heavy disgrace; so that this was made a punishment for certain crimes, and was resented as an injury, if practised upon an innocent person.' Transl.

Pursues her with stripes, &c.] 'Among the ancient Saxons the women inflicted the punishment for violated chastity.' Transl.—Vid. Epist. of St Boniface to king Ethelbald, Alfordi Annales. Eccard.—This punishment, if ever it was in use here, was abolished by the English-Saxons. Tyrrell.

7. *A person's own children are his heirs, &c.*] 'In this the English-Saxon law differed much from those of the Germans; for it was lawful in England for men of quality to dispose of their land by will, provided it was *boerland*, that is, free tenure granted by *hoc*, *book*, or *deed*. Otherwise in lands held in *focage* (a tenure by inferior services in husbandry, from *soc*, a plow) every man's sons inherited all alike.' Tyrrell.

8. *Adopt the enemies, &c.*] From hence, as Selden observes, arose those family quarrels, called in the north of England, deadly feuds, which are mentioned in the laws of king Alfred, and king Edmund. Tyrrell.

Homicide is atoned.] 'This custom continued long not only among the Germans, but also English Saxons; the price of blood being to be redeemed at a certain rate, according to each man's condition. In the laws of Athelstan we have the particular valuation of each man's head, from the 'clown to the king.' Tyrrell. These mulcts were called *weregilds*.

9. *The lord requires a certain quantity of grain, &c.*] 'The condition of these slaves were the same as that of the vassals, or serfs, who, a few centuries ago made the great body of the people in every country in Europe. The Germans, in after-times, imitating the Romans, had slaves of inferior condition, to whom the name of slave became appropriated; while those in the state of real vassalage were called *Lidi*.' Transl.—From this passage we may take notice of the antiquity of rent reserved upon farms, which was chiefly in provision, and not in money; as it continued for a long time after the Conquest here

in

in England, and continues in Scotland even to this day. Tyrrell.—In reading this remark of Tyrrell's, we must remember, that a payment in cattle or provisions, was not a custom in any degree peculiar to Germany, but must have been usual in barbarous nations, before the introduction of money. In the time of Tacitus 'the borderers, and more civilized people of Germany, had learned to distinguish several kinds of Roman coin; but the remoter inhabitants continued the more simple and ancient usage of bartering commodities.'

In his description of their building and cloathing, the author says: 'their villages are laid out, not like ours in rows of joining buildings; but every one surrounds his house with a vacant space, either by way of security against fire, or through ignorance of the art of building. For, indeed, they are unacquainted with the use of mortar and tiles; and for every purpose employ rude unsightly materials, void of all ornament. They dig subterranean caves, and cover them over with a great quantity of dung. These they use as winter-retreats and granaries; for the severity of cold is mitigated in them; and upon an invasion, when the open country is plundered, these recesses remain undiscovered, either because the enemy is ignorant of them, or because he will not trouble himself with the search.

'The cloathing common to all is a sagum, fastened by a clasp, or in want of that, a thorn. With no other covering they pass whole days on the hearth, before the fire. The more wealthy are distinguished by a vest, not flowing loose, like those of the Sarmatians and Parthians, but girt close, and exhibiting the shape of every limb. They also wear the skins of beasts, which the people near the borders are less curious in selecting or preparing than the more remote inhabitants, who cannot by commerce procure other cloathing. These make choice of particular furs, which they variegate with spots, and pieces of the skins of marine animals, the produce of the exterior ocean, and seas to us unknown. The dress of the women does not differ from that of the men, except that they more frequently wear linen, which they stain with purple, and do not lengthen their upper garment into sleeves, but leave exposed the whole arm, and part of the breast.

'In all their houses they grow up in nakedness and filth to that bulk of body and limb, which we behold with wonder. Every mother suckles her own children, and does not deliver them into the hands of servants and nurses. The master and slave are not to be distinguished by any delicacy in bringing up. They lie together amidst the same cattle, upon the same ground, till age separates, and valour marks out the free-born.'

We shall conclude with an inference from this description: Germany is the centre of Europe; was perfectly open to the migrations of the Asiatics, and accessible on all sides; situated in a temperate climate; and productive of all the necessaries and conveniencies of life. Yet at the end of the first century, we find the country and its inhabitants in a state of wildness and barbarity. This is a strong presumptive evidence of the recency of this earth, and, in that respect, of the truth of the Mosaic history.

The Christian Orator delineated. In Three Parts. By Thomas Weales, D. D. 8vo. 4s. in boards. Cadell.

THAT species of oratory, which is peculiar to the preacher of the gospel, is of the highest importance, as it is calculated to serve the noblest purposes, to promote the knowledge and influence of religion, the peace and order of society, the honour of human nature, and the final happiness of mankind. It is therefore a subject, which merits the most accurate investigation, and the study of every man, who wishes to support the character of a Christian preacher with propriety and dignity.

The following tracts, among many others, have been published on this interesting topic.

1. *Christian Eloquence in Theory and Practice*, written in French [by F. Blaise Giffert] and translated into English by Mr. D'Oyley, 1718. This work contains many excellent observations; but the examples of eloquence, which the author has produced from St. Chrysostom, are by no means adapted to the taste of an English reader of the present age.—2. *Dialogues on Eloquence*, by Fenelon. These Dialogues are said to have been composed by this celebrated writer in his youth, but they were not published till after his death in 1718.—3. *Theodorus, a Dialogue concerning the Art of Preaching*, by the late Mr. David Fordyce, 1752: an ingenious production, written in an animated style.—4. *The Eloquence of the Pulpit, an Ordination Sermon*, by Dr. James Fordyce, 1752.—5. *Letters on the Eloquence of the Pulpit*, by Dr. Langhorne, 1765.—All these pieces have their respective merits; but they have not exhausted the subject.

The author of this tract has taken a larger scope than his predecessors, and produced a variety of examples from English writers, and from the scriptures, as illustrations of his remarks.

In

In the introduction he endeavours to ascertain the proper characteristics of a sermon; and observes, that the great ends which a preacher has in view, are, and can be no other, than either to command the reason, engage the fancy, or touch the passions of his hearers; and that there are three qualities, or perfections, indispensibly requisite for the attainment of these ends, viz. an unity of design, a just distribution of the subject into its several heads, and a simplicity of thought and expression.

Eloquence may be divided into the rational, the florid, and the pathetic, according to the proportion in which it is addressed to the reason, the imagination, or the passions. Our author therefore ranges all Christian orators under three distinct classes, and endeavours to point out the capital beauties and imperfections which belong to each of them.

On the first he says:

‘If you would behold the native light of truth obscured by no cloudy or ambiguous phrases, no false or distorted sentiments, no corrupt passions or acquired prejudices, peruse the inestimable sermons of Clarke and Coneybeare. The chief merit of these two celebrated preachers lies in that scholastic precision and philosophic closeness, with which each special article of faith or morals is treated. Few or no sallies of fancy are committed, which arise from the mind’s collecting all its powers to view only one side of a subject, while it leaves the other unobserved. All florid epithets, all frigid circumlocutions, which only tend to weaken or debase an argument, are utterly rejected. Each finished discourse forms a whole, coherent and proportioned in itself, with due subordinancy of constituent parts. If it turns upon a branch of morality, or any particular virtue, they never fail to state the limits, extent, and compass of it, with a wonderful justness and propriety. If it rests upon any article of faith, they ever comprize the doctrinal part in such a space, as to leave sufficient room for a distinct and particular enforcement of the practical duties resulting from it.’

The author illustrates these observations by extracts from the sermons of Clarke and Coneybeare; he then shews, by a great number of examples, that our Saviour and his apostles eminently excelled in that branch of oratory, which consists in strength of argument, applied to the understanding of their hearers; and, in the last place, he points out the absurdity of those declaimers, in whose discourses there is neither order, connection, nor argument.

‘Of how different a stamp and character from those of our Saviour and his apostles, are the weak, inaccurate, diffusive reasonings of the many. Vague indeterminate ideas, random half meanings, and a barren superfluity of words, make up the sum of their thin demonstrations, their lame and feeble oratory. Retailing a few scraps of common place sentiments, they pass over all that is essential or interesting in the subject which they handle. Instead of treating upon useful, practical subjects, they shall choose to involve

or lose both themselves and their hearers in a labyrinth of dispute upon unessential speculative points: instead of handling those fundamental doctrines themselves in a practical manner, by a pointed application to their hearers, they shall treat them in a way altogether speculative, by couching them in general indefinite terms, or abstract propositions: instead of explaining the limits and compass of any special virtue, they shall put them off with a few perfunctory superficial remarks, concerning that virtue at large: instead of unfolding the several parts of a truth fully and distinctly, they shall find it more easy and convenient to give them as it were a side-view of it, by laying it down in a brief and summary way: instead of confining themselves to that branch of morals, or article of belief, which the text suggests, they shall be apt to skip, in a desultory manner, from one thing to another, so as to leave an audience utterly at a loss to say what they have been talking about.

‘ Their arguments in giddy circles run
Still round and round, and end where they begun;
No parts distinct, or general schemes we find,
But one wild shapeless monster of the mind.

‘ It is really a penance to listen to a discourse of half an hour long, which proves nothing, and says nothing. The preacher shall dilate, till he is confused; explain till he is obscure; repeat, till he becomes nauseous and disgusting.’

In the second part, the author treats of that sort of oratory, which is addressed to the imagination.

The chief difficulty, as he observes, consists in knowing how to make a due separation between those graces and ornaments, which, being natural and genuine, set off and adorn the truth, and those, which, being spurious and foreign, only tend to weaken and debase it. The solidity and grandeur of the subjects, which are handled, is that which forms the character of true and perfect eloquence. Such is the native and inherent greatness of those topics, which belong to the Christian orator, that they are very liable to be sullied by ornaments in general. The purity, majesty, and energy of them are sure to be diminished by florid epithets, brilliant metaphors, or useless circumlocutions. All graces must be utterly excluded, except of that kind, which may be said decently to adorn, without encumbering, and modestly to shine, without glaring. In fine, the imagination does its proper office, when it is made use of as a handmaid to truth, neither over-dressing her, nor leaving her wholly naked.

In this article, he passes a severe censure on Seed and Sterne.

‘ Seed, he says, is full of those ambitious ornaments, which the least pure among the ancients were so passionately fond of. Almost every page abounds with turns both of phrase and sentiment. A just simplicity is deserted for the florid colourings of style, contrasted phrases, trivial conceits, brisk and sparkling similitudes,
which

which are no other than the mere trappings of composition. His trim, polite, and spirited discourses, are like the Tarpeian maid, overwhelmed and crushed by these splendid trifles. "Take (says Caufin, *Eloq.* l. ii. c. 9,) some curious landskip of woods, groves, hills, fountains, and whatever you can imagine capable of furnishing out a pleasing object. It will please you at first more than nature itself. The painted birds upon every bough, shall strike your eye with a more agreeable view than to see the same in reality. But nature soon resumes the preference, and is more permanent in the pleasure it affords."

After the author has quoted two or three instances of those little turns of sentiment and expression, which frequently occur in the sermons of Mr. Seed, he adds, that his Discourses upon the Evidences of the Christian Religion, at lady Moyer's Lectures, are not only composed with extensive erudition, but divested of those rhetorical flowers, which super-abound in the rest. It may likewise be observed, in favour of this pleasing writer, that almost all his other discourses were composed, not for a popular, but, an academical audience; and that, in general, his force of reasoning and beauty of sentiment, his clearness and energy of expression, make an ample compensation for his blemishes.

In delineating the character of Sterne, he says:

"Sterne, whose predominant faculty was a florid and vigorous imagination, hath adulterated the word of God with a vicious mixture of foreign or unnatural ornaments. Loose sparkles of wit, luxuriant descriptions, smart antitheses, pointed sentiments, epigrammatical turns or expressions, are frequently to be met with. The great truths of the gospel are enervated by the supernumerary decorations of style and eloquence. In fine, his oratory is decked in all the glowing colours of poetry, as it first appeared in Greece.

"To quote a few passages, which can only be looked upon as so many sportive plays of fancy, that the heart and affections have no sort of share upon earth in: "Truth, like a modern matron, scorns art, and disdains to press herself forward into the circle to be seen.—Give but the outlines of a story, let spleen or prudery snatch the pencil, and they will finish it with so many hard strokes, and with so dirty a colouring, that candor and courtesy will sit in torture as they look at it. Gentle and virtuous spirits, ye who know not what it is to be rigid interpreters, but of your own failings, to you I address myself, the unhired advocates for the conduct of the misguided: whence is it that the world is not more zealous of your office?"—

—"The quaint and pithy sentences which follow, are truly worthy of a Yorick, who hath nothing in view but to raise a smile of scorn and derision. Making mention of Solomon, who "had unfortunately miscalculated his wants, in having seven hundred wives and three hundred concubines," he exclaims, "Wise, deluded man! was it not that thou madest some amends for thy bad practice by thy good preaching, what had become of thee? *Three hundred!* but let us turn aside from so sad a stumbling-block." The same

same insatiable *lust* of being *witty*, betrayed him into that vein of emptiness, or fond impertinence, with which he introduces a discourse upon this text, "And when he arose in the morning, behold it was Leah."

"The exordium of "That I deny," in another sermon upon the words of Solomon, "It is better to go to the house of mourning, than to, &c." is altogether foreign to the dignity both of the place and subject, having no better pretensions to good humour than to good sense."

From these writers the author proceeds to the Scriptures, and observes, that this faculty of the imagination, which enables the preacher to give elegance to simplicity, and dignity to the most common and obvious truths, belonged in an eminent degree to our Saviour and his apostles; that if we would see the kingdom of heaven, of the gospel state, described by easy and pertinent similitudes; if we would find the precepts of morality conveyed in the most agreeable vehicles, borrowed from the storehouse of fancy, we need only peruse the parables of Christ; that the writings of St. Paul abound in significant and expressive metaphors, in strong and lively images or allusions; that the epistle of St. James is full of beautiful similes and striking metaphors; and that St. John, in his Revelations, presents us with images so strongly conceived, that we seem to behold with our eyes the very scenes he is describing.—In the last place the author considers the allusions, metaphors, and similes, which are to be found in the florid and foppish discourses of certain modern declaimers.

This chapter seems to be defective. The author should have produced some examples, from the most eminent English writers, of those graces and ornaments, which are *properly* calculated to engage the *imagination*.

In the third part, this ingenious critic considers the art of affecting and controuling the passions.

Among the English preachers, who have excelled in this branch of sacred oratory, he singles out the distinguished names of Sherlock, South, Atterbury, and Tilletson, illustrating his remarks by quotations, at the same time, taking notice of their defects.

In drawing the character of Dr. Sherlock he says:

"A noble glow, a rich vein of eloquence, runs through his admirable discourses. His oratory comes in to the aid of argument, and impresses those truths which logic teaches in a warmer and more effectual manner. His plan or design is ever the most just, the most natural, the most complete imaginable. He lays down such rules and principles as cannot fail to strike with equal certainty and evidence upon all readers. Almost all his propositions are particular and determinate, and consequently influencing. The sentiments arising out of the subject are in their own nature just, great, and emphatical. The diction, which is chaste and simple in
the

the *doctrinal* part, doth, with wonderful propriety, rise and grow warm by some heightenings of imagination in the *practical*.—

“—The following passage, in which he draws a comparison between the states of good and bad men in a life to come, carries with it a wonderful spirit and pathos. “ Could I represent to you (says the persuasive orator) the different states of good and bad men; could I give you the prospect which the blessed martyr St. Stephen had, and shew you the blessed Jesus at the right hand of God, surrounded with angels, and “ the spirits of just men made perfect :” could I open your ears to hear the never-ceasing hymns of praise, which the blessed above “ sing to Him that was, and is, and is to “ come ; to the Lamb that was slain, but liveth for ever :” could I lead you through the unbounded regions of eternal day, and shew the mutual and ever-blooming joys of saints who are at rest from their labours, and live for ever in the presence of God ! Or, could I change the scene, and unbar the iron gates of hell, and carry you, through solid darkness, to “ the fire that never goes out, and to “ the worm that never dies :” could I shew you the apostate angels fast bound in eternal chains, or the souls of wicked men overwhelmed with torment and despair : could I open your ears to hear the deep itself groan with the continual cries of misery ; cries which can never reach the throne of mercy, but return in sad echoes, and add even to the very horrors of hell ! could I thus set before you the different ends of religion and infidelity, you would want no other proof to convince you that nothing can recompense the hazard men run of being for ever miserable through unbelief.” vol. iii. serm. 1.

The author, when he has laid before his readers a proper variety of examples from the other three writers abovementioned, proceeds, as before, to the Scriptures ; and cites the parable of the ten virgins, of the rich man and Lazarus, of the prodigal son, and of the unmerciful servant ; and refers us to the discourses of our Saviour, in the fourteenth, fifteenth, and sixteenth chapters of St. John, and the prayer to his Father, in the seventeenth, as instances of true pathos. He then produces some specimens of a judicious address to the passions, from the writings of St. Paul ; and subjoins, from modern sermonizers, some addresses of a contrary character.

“ The talent of moving the passions, he says, does not belong to above one in a thousand of those who are so silly or so unfortunate as to think themselves really possessed of it. A writer of this species, who seemed altogether bent upon *wetting the handkerchiefs* of a whole congregation, chose for that purpose to treat upon the *sacrifice of Isaac*. Listen to his remarks or enlargements upon the few *simple words* which God spoke to Abraham upon that article. “ That form of words, says the preacher, which God useth to his patriarch, is to his *head* a maul, in his *side* arrows, and in his *heart* a sword. *Take now*—no leisure to deliberate, no time to prepare.—*Take now thy son*—even the nearer relation the more cutting the severity—*thine only son*—Oh stabbing, for pure pity that word *only* should have been omitted—*thine only son Isaac*—what by name too ?—*thine only Isaac, whom thou lovest*—No more, except ye would break Abraham’s heart, no more. Do not first draw out the bowels of his affections into a full length, and afterwards twist and torture them.

The

The father's memory is fresh enough of itself, do not vex it as a thing that is raw." One of the most touching narratives throughout the Bible is in a manner changed into downright burlesque by his puerile and insipid comments. The truth is, flat and lifeless exaggerations, a series of minute and trivial circumstances, a want of simplicity in the sentiment or expression, are, in a peculiar manner, destructive of the true pathos.

In this excellent performance the author has ranged his observations in a natural and regular order; his criticisms are judicious; and his language clear and animated.—We shall however take the liberty to point out some expressions, which are inelegant, or not perfectly correct.

This way of arguing *lays* [lies] open to readers of the meanest attainments, p. 21.—How poor, how imperfect, does every system of heathen morals *shew* [appear] when contrasted with it! p. 35.—This change was of *all others* the most authentic, p. 49.—He deserves to be *set down for* a fool, p. 66.—We are fixed not to believe *a letter* he says, p. 68.—How poor and trifling do all the guesses, even of *a* Socrates or Tully *shew*, when contrasted with a chain of evidences, so plain and forceable, as is here linked together by *a* Paul! p. 71.—How supremely blest are those, who stand fast in that faith, which hath *rod* *triumphant* [ridden triumphantly] over all the kings of the earth, who have taken counsel together against it; which hath destroyed and abolished so many rooted superstitions; which hath been *sealed* with the *blood* of so many glorious martyrs, &c.! p. 73.—The latter metaphor is incompatible with the former, as there is no connection between a *seal* and a *rider*.—The diffusive reasoning of *the many*, p. 88.—The *naked* truth *stripped* of every ornament, which the imagination is able to lend it, shall, with all its charms, be little heeded by the *many*, p. 95.—Similies, p. 146. The plural of this word is *smiles*. For words ending in *y* are made plural by changing *y* into *ies*: as convenience, conveniences, elegancy, elegancies: but if the singular end in *e*, the plural is formed by only adding *s*: as convenience, conveniences, elegance, elegances.—Much vain babbling hath *arose*. It should be, *arisen*.

Quintilian, speaking of writers loading their compositions with a multitude of superfluous epithets, uses this comparison: "Nam fit longa & impedita oratio; ut in quæstionibus eam judices similem agmini, totidem lixas habenti, quot milites quoque; in quo et numerus est duplex, nec duplum virium." lib. viii. 6.

Quintilian, says our author, compares such discourses to armies, wherein, if the *knap-sack* boys are *too numerous*, they *only hinder the march*, and by *doubling the number*, are *far enough* from doubling the strength.

The

The word *knapsack boys* conveys a false idea. The Roman soldiers had no boys to bear their knapsacks. They were obliged to carry their own provisions, and every other necessary article: "ferre, says Tully, plus dimidiati mensis cibaria; ferre, si quid ad usum velint." Tusc. Quæst. ii. 37. Quinctilian does not intimate, that the *lixæ*, who followed the army, hindered the march of the soldiers; but only, that they added to the number, without encreasing their strength.

As an apology for these remarks, we shall conclude with the observation of an eminent writer, which, though not strictly grammatical, is certainly very just:—"No errors are so trivial, but they deserve to be mended *."

Nouveau Dictionnaire François-Anglois, &c. A new Dictionary English and French, and French and English. By L. Chambaud. A new Edition, carefully corrected, and enlarged with a great Number of Words, Proverbs, Idioms, &c. 4to. 1l. 10s. Cadell.

THE first part of this work, containing the French before the English, was compiled by M. Chambaud, and published in 1761, in one volume folio. As it was a performance of considerable merit, it was received with approbation; and the public wished to see it completed by the addition of a second part, comprehending the English before the French. This was at length performed: both volumes were lately published in Holland. But the second was an inaccurate compilation, full of barbarisms and typographical errors. In the present edition both of them are corrected, and enlarged with a great number of words, idioms, and proverbs; the French is accented according to the great academical dictionary; and, in the second part, the genders of nouns are distinguished by proper signatures; which will be extremely convenient to those, who have occasion to translate English into French, by saving them the trouble of consulting both volumes.

These are the chief improvements, which have been made in this publication. On the other hand, we must observe, that it requires much more correction than it has yet received. In the first volume we find the following mean expressions, and improper translations, within the compass of *three* pages:

Il n' a pas l'air content, He *don't* seem pleased.—Prendre des airs, to *take* airs.—[we never say, he *takes* airs; but, he *assumes* an air of authority, or, the airs of a man of fashion, &c.]—Il y a de l'air dans ce tableau, That picture is well *shadowed*.—Il n'y en avoit, &c. All in general laboured with *their* whole

* Pope to Steele, let 6. Lowth's Gram. p. 190.

power to improve *his* peculium, which procured *him* conveniencies.—Mettez vous à votre aise, Take your ease, or sit yourself as you like.—Prendre ses aises, To take one's conveniencies.—Elle ne se sent pas, tant elle est aise, She *don't* know where she is, she is ready to jump out of her skin [the author should rather have said, she is transported with pleasure]—Vous ne serez, &c. You *won't* like to hear the truth.—Elle a besoin d'ajustement, She wants to be *dished* out.—Chercher des ajustemens dans quelque affaire, To see for means, a temper, to adjust, accommodate, an affair.—Ajuster deux personnes, To adjust two people.—Ajustez vos flûtes, Agree [instead of determine] those matters among yourselves.—Sa femme de chambre ne l'ajuste pas à son gré, Her woman *don't* trim her to her mind.—Les joueurs de mail sont long-temps à s'ajuster pour frapper la boule, Players at mail are a long time before they adjust the ball.—ALIBI.—Canning never was in the place, where she affirmed by oath to have been confined.—Alep [ville de Syrie] Aleppo, or *Alep*. [To call this city *Alep*, in English, is just as proper, as it would be to call Gibraltar and Canterbury, *Gib* and *Cant*]—The Canaries, says this writer, are islands of *America*, isles de l'*Amérique*.—The Americans are much obliged to him for this new acquisition on the coast of Africa.

In the second volume we meet with many instances of ungrammatical and vulgar language. For example:

A, is redundant or emphatical in composition: as, to arise, to arouse, awake; for, to counsel or advise, to rouse, to wake.—They abode or abided the first charge.—I *can't* abide him out of my sight.—He *abides* in sin.—He made his abjuration in the hands of the bishop.—He has put an abuse upon me.—The city accrues by its trade.—I'll get you acquainted with my design.—God is capable of no addition to his happiness [it should be, The happiness of God is capable of no addition.]—His play *don't* affect his audience.—I cannot afford to spend so *high*.—What ails you to beat me?—He has the skill to atone so many contraries.—He and Aufidus can no more atone, than the violentest contraries.—He atones himself to God.—No body can figure the pain I feel.—He concluded with tears to conjure them.—He *disrobed* himself of his former opinions.—We shall *tofs* that business.—He was defeated of his prey.—To strike an universal peace.—So dreadful a tempest, that all the people attended therein the very end of the world.—Plant anemonies after the first rains, if you would have flowers very forward, but it is surer to attend till October.—There was some speech of marriage betwixt me and her.—How chance thou art not with thy brother?—The more I see her the better I admire her.—Tell my lord what has *happed*.—Should I *hap* to discourse of it.—

it.—He *boys* my greatness, il *imite* ma grandeur.—He is all politics *up to the hilt*.—She has a *twittering* towards a second husband.—The best is *best* cheap.—To have a *job* with a woman.—To make a heavy *do*.—to *bumbast* one.—To *fig* up and down.—to *jibber-jibber*.—To *conjobble* matters of state, &c. &c.

By these examples it is evident, that the work we are now considering is an inaccurate performance. Publications of this kind are generally committed to the management of a Frenchman. But it is well known, that the generality of those editors are but little acquainted with the genius, the purity, the extent, the energy, the elegance of the English language. It is therefore absolutely necessary, that an Englishman, as well as a Frenchman, should be employed, both in the composition, and the improvement of every French and English dictionary.

A dictionary is a book of the highest importance. It is intended to exhibit the present state of the language, in which it is composed. It is designed for the use of those, who are studying the first principles of literature; and is generally consulted as AN ORACLE. On these accounts it ought to be compiled with the utmost accuracy and judgement.

An Englishman, who has a regard for the honour of his native language, the most copious and elegant language in Europe, views an English dictionary, which is full of mean and barbarous expressions, with indignation. Especially when he considers, what *consummate*, and indeed what *laudable* pains have been taken by the French Academy *, and the Florentine Academy della Crusca, in the improvement of their respective languages, and the compilation of their dictionaries.

We have delivered our sentiments on this work with more freedom, as the original author, M. Chambaud, has censured his predecessors without mercy.

A Treatise on the Theory and Management of Ulcers. With a Dissertation on White Swellings of the Joints. By Benjamin Bell. 8vo. 6s. Cadell.

NOTwithstanding the many improvements made in surgery for a number of years, those have chiefly been confined to a few of the most important subjects, while other parts of this useful art have lain almost wholly neglected. Of the truth of this remark we have a striking instance in the opi-

* The dictionary of the French Academy was begun in 1637, and not finished till the year 1694. Coll. Suppl.

nions entertained, and the practice hitherto inculcated, respecting the treatment of ulcers. The author of the present work being one of the surgeons to the Royal Infirmary at Edinburgh, had the best opportunity of acquiring experience in his profession, and he seems to have conducted his researches with that rational spirit of inquiry, which distinguishes the most eminent chirurgical writers of the age.

The *Treatise* begins with an account of the symptoms and causes of inflammation, after which the author proceeds to consider the means of terminating the disorder by resolution. For this purpose he recommends, upon his own experience, the preparations of lead, which have been introduced to so much notice of late years by Mr. Goulard. He thinks that the best mode of applying the remedy is in the form of a watery solution, for the preparation of which the following proportions are approved.

R Sacchar. saturn. unc. β .
Solve in acet. pur. unc. iv. & adde
Aq. fontan. destillat. $\mathfrak{f}\mathfrak{f}$. ii.

Mr. Bell observes that the addition of vinegar renders the solution more complete than it otherwise would be; and that without it, a very considerable portion of the lead is separated, and subsides.

In making use of this solution, in cases of inflammation, he recommends it to be formed into cataplasms with crumbs of bread; or when the inflamed part is so tender and painful, as not easily to bear the weight of a poultice, that the solution be applied on pieces of soft linen only; not omitting, however, to bleed with leeches, or to cup and scarify, as near as possible to the part affected.

Mr. Bell next treats of suppuration, and gives the following satisfactory account of the formation of pus.

‘ By many authors, pus has been imagined to consist in a dissolution of the blood-vessels, nerves, muscles, and other solids, in the fluids of the parts in which inflammatory tumors occur.

‘ This is the opinion of Boerhaave, Platner, and many others.

‘ Others, again, have supposed purulent matter to be formed in the blood; and that it is secreted, in its complete state, into abscesses, wounds, and ulcers.

‘ The first of these opinions, seems sufficiently confuted from this consideration, that very extensive wounds and ulcers continue often for a great length of time, without being attended with any loss of substance; which they necessarily always would be, if their several discharges consisted in a dissolution of the solids of the parts on which they were situated. Issues too, afford instances of the same kind, yielding, for a number of years, even a daily discharge of pus, without producing any evident alteration whatever in the state of the solids.

‘ The

* The other opinion has probably arisen from abscesses being sometimes observed to form suddenly, and without any evident previous inflammation; so that the matter contained in them has been supposed to be at once deposited from the blood in its purulent state.

* Previous, however, to the formation of pus in any part, if due attention was given, some degree of inflammation, it is probable, would be always observed: but as inflammation, in many cases, occurs in only a very slight degree, and without being attended with much pain; it may often, very readily, have proceeded to the state of suppuration, without being sooner observed by the patient; and this we know, in internal abscesses especially, is not unfrequently the case. We are told, indeed, of very quick translations of matter, from one part of the body to another; but if such instances do ever occur without the intervention of inflammation, which is, however, much to be doubted; yet, still, it is no material objection to our argument, as such cases can never be considered in any other light, than as *particular*, and very *unusual* exertions of the system.

* It may be remarked also, that if purulent matter frequently existed in the blood, as it undoubtedly would do, if the opinion now under consideration was well founded; in some cases, at least, it would surely have been liable to detection; but no matter of that kind has, it is imagined, ever yet been discovered in it. Such pus too, as is found in wounds and ulcers, would not at first appear thin and serous, as it always does, if deposited, completely formed from the blood.

* The most probable opinion, hitherto advanced, with respect to the formation of pus, is, that it is a change produced by a certain degree of fermentation, upon the serous part of the blood, after its secretion into the cavities of ulcers and abscesses; and that in consequence either of the natural heat of the part, or of heat artificially applied.

* That it is the serum only of blood, which is proper for the formation of pus, and that it is produced by a certain degree of heat, was first rendered exceedingly probable, by an experiment of sir John Pringle's; and was afterwards fully confirmed by several others of the same nature, made by Mr. Gaber, and related by him at full length in the second volume of the *Acta Taurinensia*.

* Sir John Pringle found, that pure serum, kept for some days in a furnace, regulated to the human heat, after becoming turbid dropped a white purulent sediment. The crassamentum of blood, in the same space of time, and degree of heat, changed from a deep crimson, to a dark livid colour; so that when any part of it was mixed with water, it appeared of a tawny hue. Serum, digested with a few red globules, and in the same circumstances, was of the same colour.

* Mr. Gaber's experiments, as already observed, all tend to elucidate and corroborate the same opinion, viz. That laudable pus is formed only from serum. The addition of red globules to serum, and crassamentum digested by itself, exhibited much the same appearances, as those lately quoted from sir John Pringle. Fat, which is thought by many to be a principal ingredient in the composition of pus, was found by Mr. Gaber, when exposed to the above-mentioned trial, to exhibit no appearances of that matter; nor were any of the fleshy parts, digested either with serum or water, convertible into it.

‘ From all which, it may be concluded, that the addition of any of these articles to serum, instead of rendering it capable of producing good pus, have always the very contrary effect; and that it is pure serum alone, from which that matter can be obtained.

‘ It may here be remarked, once for all, that what is meant by pure serum, is not that finer halitus, which, in a healthy state of the body, is constantly secreting into the different cavities, merely for the purpose of lubricating, and keeping them moist; and which is again generally absorbed; but is a serous fluid of the same nature with that which separates spontaneously from blood, upon that fluid's being allowed to remain at rest, on being discharged either from an artery or a vein. And in which, though there is never supposed to be any mixture of red globules, yet, there is certainly always more or less of the coagulable lymph; some proportion of which seems absolutely necessary for serum to be possessed of, to render it capable of producing pus.

‘ The several effects already mentioned, produced by digestion upon serum out of the body, will very readily occur, it is imagined, from the same causes applied to it, when collected in the cavities of ulcers and abscesses; and, from the result of the different experiments alluded to, it is probable, that according as it is there deposited more or less free from mixture of fat, red globules, and other substances, it will yield pus of a more pure or vitiated nature.’

He afterwards considers the remedies for promoting suppuration, among which he recommends a proper degree of heat as highly conducive to the purpose. The common method of answering this intention, is by means of warm fomentations and cataplasms. But, in the ordinary manner in which these are applied, by the cataplasms being renewed only once or twice a day, Mr. Bell justly suspects that they must always do more harm than good; and he advises that they be renewed every second or third hour at farthest.

After delivering general remarks on gangrene, in the subsequent section, the author enters upon the second, and the largest part of the work, the subject of which relates to the theory and treatment of ulcers. It would be superfluous to enumerate the various particulars mentioned in this extensive inquiry; and it may therefore suffice to observe, that Mr. Bell has accurately and distinctly developed every consideration, which the minutest attention to the subject could suggest. His observations are every where equally judicious and practical, and merit in the highest degree the perusal of all surgical readers. Nor can we except from this eulogium the annexed essay on white swellings of the joints, though the author's experience has not enabled him to enlarge, so much as might be desired, this hitherto most uncultivated subject in the province of surgery.

FOREIGN

FOREIGN ARTICLES.

Topographische Nachrichten von Lief- und Esthland; or, Topographical Memoirs of Livonia and Esthonia, by Wm. Aug. Hupel. Vol. II. with eleven Plates. 8vo. Riga. (German.)

THE first volume of these Topographical Memoirs has been already noticed in vol. xl. p. 318. of our Review; of the second volume we now propose to give a more minute account.

The first chapter treats of the inhabitants of Livonia and Esthonia, who are usually distinguished into four classes; viz. the nobility and gentry; the clergy; the free citizens and trades-people; and the peasantry, who are the hereditary property and slaves of their lords and masters.

The whole number of the inhabitants of Livonia and of the province of Oesel, amounted in June 1772, to 448,884 persons, among whom there were 128,007 adult males. This population had that year increased by 1524 persons. The inhabitants of Esthonia were then only 151,310 persons, in which number, however, Mr. Hupel supposes the gentry and clergy not to have been included. In 1774 the christenings in Livonia and Oesel amounted to 18,535, the burials to 16,409; and these data seem to imply a yet much greater number of inhabitants.

As those countries have at present no university of their own, a liberal education in distant foreign universities cannot but be a heavy expence for people of low or even middling fortunes, and as the poorer sort among the natives find a cheaper and easier way to preferment and distinction in the Russian armies, most of the places and employments that require an university education, fall to the share of foreigners, chiefly Germans. These enter as tutors into noble Livonian families, and are afterwards preferred to ecclesiastical benefices. The Livonian clergy are, in general, liberally provided for, by stated quantities of lands and corn allotted them; whenever any of them dies, his heirs enjoy not only the remainder of that year's income, from the day of his death to the first day of the May following, but also one whole year's income besides, by virtue of an edict of the imperial aulic council.

On the other hand, their service seems to be exceedingly laborious. Their parishes are uncommonly extensive; the houses of their parishioners dispersed at great distances from each other; some chapels of ease lie no less than four or even eight German leagues from their parish church; yet are the ministers bound regularly to visit all the several families, and especially sick persons at their own houses, whether called for or not; to instruct every village or hamlet belonging to their respective parishes, at stated times, by catechising; and annually to send in several lists to government.

By an order, issued in 1773, of the directing imperial senate, no burial is allowed in or near any churches; and all burying grounds are removed to at least one hundred fathoms distance from the church and from every dwelling house, and ordered to be duly inclosed.

Many village schools are, during the winter season, frequented by 160 scholars, from 16 to 22 years of age. The girls in these countries often marry at the age of fifteen. Such is the ignorance of the lower sort of people, that many of them are at a loss when asked whether they are Christians; and when questioned concerning their creed, declare themselves votaries of the country's creed.

There are many among the gentry who number several of their own, or of their father's children, among their slaves: nor is there either in the Livonian or in the Esthonian idiom any word to express the noble idea of liberty. These northern serfs or slaves are sold cheaper than the Negroes in America: a single young man sells here for 30 roubles; if he has learned a trade, for 100. A servant maid costs ten, and a child four roubles: yet these slaves may acquire some property, and even sue their masters, when oppressed by them.

The common stature of the people is of the low, or middling size, but their constitutions are exceedingly robust and strong. From the hottest bathing room they will, during the most profuse perspiration, run naked into the severest cold, and rub their bodies with snow. Pregnant women use a method equally hardy to deliver themselves without a midwife's assistance; and poor people's children are buried with as little ceremony and expence as they are born with. When a poor man's child dies, both the coffin and the grave are made by the father, who carries and buries the corpse himself.

Chap. II. of Husbandry and Agriculture. Estates in Livonia and Esthonia are estimated according to a certain measure called a *haaken*. The usual price of such a haaken near Riga, is from four to six thousand roubles; in Esthonia, three thousand. Capitals thus employed are said to yield an income of about five or six per cent.

Livonia has justly been styled a corn magazine. Our author estimates a Livonian crop (of rye, we suppose), communibus annis, at about 200,000 lasts, (400,000 tuns) from which no less than 90,000 barrels of brandy are annually distilled. A quantity of corn is annually exported, especially to Petersburg, and brewed into beer, or given to cattle and horses. The Livonian rye owes a great part of its value to a certain method of drying it, which secures it against worms and insects, and enables it to keep a long time in magazines. For one grain, it usually yields eight, twelve, and sometimes twenty. The interval from seed-time to harvest commonly takes up 325 days. Wheat and barley commonly yield six grains for one. Flax is generally raised for domestic consumption only, except in a few places, where it makes an article of trade. Livonia has no oil mills, but imports its linseed oil at a low price from Russia. Its other products, are hemp, beans, cabbages, turneps, and potatoes. The various methods of the Livonians, for manuring their fields, seem to indicate an indifferent state of population and of agriculture.

Chap. III. treats of the Commerce of Livonia in general, and especially of that of Riga, Narva, and Reval. All the ready cash in Livonia is supposed to be insufficient to pay off even one tenth of the debts and bills of exchange due by the nobility and gentry. Yet Livonia draws such considerable sums for its brandies alone, from Russia, as are sufficient not only to pay for all the Russian products imported, but also to discharge all the public taxes; the greater part of which remains in the country for salaries, and for the pay of the troops, and of the fleet usually lying at Reval.

The chief branch of the Livonian trade, is rye; which, from its usual average price of forty-five roubles per last, rose, in 1771 to one hundred roubles. The other articles of trade are timber, flax, linseed, &c. The chief imports from other countries consist of salt,

salt, wines, metals, groceries, spices, &c. The harbour of Riga is annually frequented by 530 to 1000 sail. The manufactures of the country are, weaving, dying, glass fabrics, earthen ware, copper-mills, tanning, paper-mills, pot-ashes, &c. The gentry sell iron, salt, tobacco, herrings, &c. to their subjects. Livonia has no trading companies, nor merchants trading with vessels of their own.

In 1771, the value of goods imported at Riga amounted to one million; that of goods exported thence, to two millions and a half of dollars. In 1774 the custom house duties at Riga amounted to 559,685 roubles. From Narva, timber and planks are exported to the annual value of about 120,000 roubles. In 1771 the goods exported from Reval amounted to the value of 479,838 roubles; the goods imported there, to 414,516 roubles. Of German goods imported into Livonia, Rhenish wines and linen seem to be the chief articles.

The fourth chapter gives us a very full and minute account of the natural history of Livonia. The Livonians kill a number of sea-dogs. Their herds and flocks are terribly infested by herds of wolves, and by foxes. The bears attack beasts, but seldom men, except in their own defence. Elks are now frequent in those countries, though often destroyed by the wolves. The breeding of bees, though a very useful branch of rural œconomy, is neglected; timber and fuel are wasting. The rye in the fields is greatly injured by a certain species of worms. For many sorts of fruit the climate seems too cold; pears and brunnions never grow ripe. Sea coals, salt, and metals are entirely wanting. But petrifications are frequently found, as is also amber at the mouth of the Duna, though without any insects in it.

The Appendix contains some corrections of several mistakes committed by other writers concerning Livonia; with some additions, and anecdotes. The drawings for the plates were given by general de Weymarn, and baron de Lilienfeld. The plates represent chiefly subjects of husbandry, and are neatly engraved.

FOREIGN LITERARY INTELLIGENCE.

D. Christ. Frieder. Schmidt, *Annotationes in Epistolam Pauli ad Romanos Philologica & Critica.* 8vo. Lipsiæ.

A valuable illustration of the Epistle to the Romans, and especially of the diction of its author, by a continual collation of the Hebrew and Greek translations.

Corpus Decisionum dogmaticarum Ecclesiæ Catholicæ. 8vo. Coblenz.

A difficult, sensible, and valuable publication by Mr. Isenbiel of Maynz.

Salomonis Stephani de Meza *Opuscula Pathologico-Practica.* 8vo. Copenhagen.

Containing several short and judicious treatises and practical observations.

Recueil des Poësies de M. le Marquis de Luchet, Conseiller privé des Legations de S. A. S. Monseigneur de Landgrave de Hesse. 8vo. Londres.

A collection of fables, tales, epistles, and other fugitive pieces, by a disciple of the late M. de Voltaire.

Sanctorum Patrum Opera Polemica de Veritate Religionis Christianæ contra Gentiles & Judæos, ad commodiorem Usus edita Opera Patrum Græcorum, Græce et Latine. Vol. I. & II. 8vo. Würzburg.

The two first volumes of this useful collection contain only the polemical treatises of Justin Martyr, in the Greek text, with the Latin version, correctly reprinted from Maran's edition, with their respective analyses.

D'una Spezie particolare di Scorbuto. Diff. di Jacopo Odoardo, Medico di Belluno. 8vo. Vinezia.

This short but valuable treatise contains an accurate description of an unknown disease peculiar to the district of Belluno, prevailing both on the Alps and in the vallies, and called there *pollarina*. Signor Odoardo calls it *scorbuto Alpino*. He explains both the causes and symptoms of this disease, and the method of cure.

MONTHLY CATALOGUE.

P O L I T I C A L.

Scotch Modesty displayed, in a Series of Conversations that lately passed between an Englishman and a Scotchman. 8vo. 1s. 6d. Bew.

THIS is not an ironical, but a serious panegyric upon Scotch modesty; in which is proved, or endeavoured to be proved 'that the Scots do not possess that immensity of power and places that the mock patriots pretend'—'that they have not even their share of them.' Poor injured people, how hardly they are used in these degenerate days! We have heard of a huge treatise, in which it was proved that the epic poem, supposed to have been written by one Virgil, was, in fact, the production of a monk of the dark ages. We know the danger of curing gentlemen of the malady of being attached to their own particular opinions—'Pol! me occidistis, amici, non sanastis,' is the only thanks.

However we may differ from our author in some opinions, we perfectly agree with him in the following passage, which he puts into the mouth of the Scotch interlocutor.

'Great Britain is threatned; never did a body require the use of all its limbs more than this empire now calls for concord and harmony in all its parts; yet these—shall I call them men, or monsters? persist even now to disjoin us. How can we assist you with that social affection, and that chearfulness of spirit that gives energy to every blow, and sets up honour in opposition to despair, when you are every day calling us traitors, and grudging us the very commissions that are given us to fight in your cause?'

A Letter from a Member of the Long Parliament, to a Member of the present. 8vo. 1s. Wilkie.

This correspondent writes from the shades below; and, in a strain of ironical praise, ascribes the loss of America to the machinations of modern patriotism. 'Go on,' he concludes, 'dear sir, in the same virtuous course of overthrowing establishments, and you will be counted worthy to sit upon a throne (I do not mean an earthly throne) but on a throne erected for you here, judging the thirteen tribes of America.'

The

The Memorial of Common Sense on the present Crisis. 8vo. 6d. Almon.

'Change your ministers, and accede immediately to the American claim of independence,' is the language of this writer, who, we fear, mistakes the delusion of prejudice for the suggestions of common sense.

Considerations on the alledged Necessity of hiring foreign Troops, &c. 4to. 2s. sewed. Elmsley.

The author of this pamphlet condemns the expedient of engaging foreign troops in our pay, both as impolitic and inconsistent with good œconomy; and, to preclude the necessity of such a measure, he proposes a rational plan for augmenting the army, and regulating the militia. The subject is of great importance, and is treated by the author in a strain of argument which merits attention.

P O E T R Y.

Tyranny the worst Taxation; a poetical Epistle to the Right Hon. Lord N—, ostensible prime M—r. 4to. 1s. 6d. Bew.

It is the constant cry of our patriots that lord N. neglects the duties of his high office. How is it possible it should be otherwise, when these honest gentlemen are continually pestering him with senseless prose, or still more senseless verse. They leave his lordship no time to do his duty. His majesty should create one secretary of state on purpose to peruse the letters and epistles which are every day addressed to one or other of his servants. There is something which gratifies the vanity of these gentry, we suppose, in corresponding with a prime minister.

In this Epistle, though we find less wit and less poetry than even these publications in general contain, we discover more italicks. So many indeed, that the scales are undesignedly turned, and those words are the most conspicuous which are *not* printed in italics.

'Such treasury floods what virtue can resist:

Sweet are the streams from G—'s civil list.'

The bard seems to speak his real sentiments in this couplet.

From a note to this poem we learn a curious fact---that 'turnips were the only wall fruit of Scotland before the union.' To humour and satire, as well as to poets and painters

'Quidlibet audendi semper fuit æqua potestas.'

They are not bound by the strictest rules of truth.

'If wishing's treason, writing is no less;

What overt-acts teem now in ev'ry press.'

We approve the doctrine here, though not the language. The latter line is illustrated by almost every line in this poem, which is—intelligible.

The Spirit of Frazer, to General Burgoyne. An Ode. To which is added, The Death of Hilda; an American Tale. Inscribed to Mrs. Macaulay. 4to. 1s. Goldsmith.

When the reader observes that these two poems are inscribed to the female historian, we need not add that they are of the *patriotic* cast. In the Tale we find some strokes of the pathetic, and the Ode contains some flashings of poetical fire.—We must take notice of a passage or two in the latter. It begins with this line—

'Silence held the midnight gloom'—

Might we not have had a more expressive verb?

A heath may be loaded with hills of slain, but not with seas of blood.

H h 4

'Ye

' Ye sons of falling Albion, dread
The storm that tours around your head !'

Our ingenious Ode-writer has here realized the famous wish of the Roman tyrant, that all his subjects had but one head.

O lepidum caput !

John and Susan; or, the Intermeddler rewarded. 4to. 6d. Wilkie.

A trite fable is here agreeably illustrated, and applied to the interference of France in the dispute between Great Britain and her colonies.

An Elegy in a Riding House. In Imitation of Virgil's First Pastoral. 4to. 1s. Robson.

The Melibæus and Tityrus of Virgil are here metamorphosed into Messrs. B. and M. who enter into a most elegiac dialogue ; from which we learn that Mr. B. is unable any longer to support that expence of keeping managed horses, to which Mr. M. is still lucky enough to be equal. It is clear, therefore, that the best horseman cannot even ride away from misfortunes : Post equitem sedet atra cura.

B. tells M.

' The sole ambition of my humble mind
Was here to ride, and leave the world behind.
Ardent your great example to pursue ;
And give myself to horsemanship and you.'

We cannot be very sorry that the gentleman at last discovers he was sent into the world for other purposes than to ride, show equestrian tricks, and gallop life away, and, as Shakspeare says,

' Speak terms of manage to the bounding steed.'

We are concerned, however, that this elegiac horseman must lament

' His joy, his pride, his occupation gone ;'

We wish he had made his lamentations in better poetry ; and we conceive his parting, when he cried,

' Go then, my steeds, once happy creatures, go !

I weep your fate, and suffer in your woe'—

must have been at least as tender as the last adieu between Gulliver and his Houhnhym friends. If the famous horse called Pegasus made one of this gentleman's collection, he certainly parted with him among the rest ; and, as to the battered hackney which he bestrides instead of Pegasus, we shall give him the advice of old Horace, who was reckoned no bad judge of that kind of horse—

' Solve senescentem maturè sanus equum, ne

Peccet ad extremum ridendus, et ilia ducat.'

The muses make but a bad figure in the riding school—they do not like the manage. Set a beggar on horseback, and he'll ride—it is not so with the muse.

There are no lines in this elegy remarkable for being either good or bad. By much the worst is the last—

' While tradesmen shut their shops, and cease to cheat.'—

Nor is it rendered less ill-natured by the impertinence of Italics. The generous steeds, our author's late companions, would disdain so illiberal a reflection as this ; which, were it true, comes but badly from the plaintive mouth of Elegy.

The Lowe-Feast. A Poem. By the Author of the Saints, a Satire, Perfection, &c. &c. &c. 4to. 2s. 6d. Bew.

This writer seems determined to extirpate the Methodists. He attacks them on all sides, and in all shapes. He has exposed and re-

re-

reprobated their love-feasts with all the severity he has been able to exert. Perhaps he would write with more efficacy, if he were less violent.---By the dedication of this piece---To the whole Communion of Fanatics, that infest Great Britain, and artfully endeavour to shelter themselves under the Wing of rational Dissention---it appears, that a pamphlet, entitled, *A Calm Enquiry into rational and fanatical Dissention*, is the production of the same author.

Poetical Essays on Religious Subjects. By a Clergyman. 4to. 2s. Hogg.

The pious breathings of some rhyming methodist.

Sonnets and Odes. Translated from the Italian of Petrarch. 12mo. 3s. Davies.

A mean translation of a few of Petrarch's productions, accompanied with such a biographical account of that eminent poet as is below the notice of criticism.

A Panegyrick on Cork Rumps, &c. 4to. 6d. Wilkie.

If the subject of this Panegyric has not enabled the author, to soar, it may perhaps have preserved him from sinking; but we know not whether cork in the head, or on the rump, be the most desirable situation.

D R A M A T I C.

Second Thought is Best. An Opera of Two Acts, performed at the Theatre Royal in Drury-Lane. By J. Hough, of the Inner-Temple. 8vo. 1s. Murray.

Second Thought would perhaps have been best with regard to this performance; though it discovers, *here and there*, some marks of dramatic genius. We are informed that, in this printed copy, is introduced the song rejected by the Lord Chamberlain. We should not have quarrelled with the good taste of his lordship, had it rejected the whole performance.

N O V E L S.

The Unfortunate Union: or the Test of Virtue. 2 Vols. 12mo. 6s. Richardson and Urquhart.

This novel is written with a better intention and a better pen than the generality of such publications. The same story might have been told more agreeably by the same writer in a smaller compass. It is something, however, in a modern novel, to find *half* of it worth reading. They who read this publication will, we are of opinion, be better men and women, after its perusal; and, perhaps not worse writers. The principal story of it is, 'The Unfortunate Union' of the amiable Miss Villars with the libertine Mr. Melmoth; after which an innocent but strong attachment takes place between Mrs. Melmoth and Lord Belgrave. Mrs. Melmoth is made to undergo as many misfortunes as the author judged might be necessary for the feelings of *his* or *her* readers, which ever it be; and in due time Mr. Melmoth dies, in consequence of his libertine vices, and Mrs. Melmoth does *not* marry lord Belgrave on account of some scandal to which her misfortunes had given rise, as she is of opinion that lady Belgrave, like the wife of Cæsar 'must not be suspected.'

The ancient painter, who collected his Venus from the faces of all his countrywomen, would have deserved censure had he produced any thing beneath a finished performance. By a stronger rule, from the modern novellist, to whose pencil sits not only his own country,

country, but every country, and every age, even Fiction herself, we have a right to expect a marked and disgusting sketch of vice, a striking and captivating portrait of virtue. This were indeed to paint!

The History of Melinda Harley, Yorkshire. 12mo. 2s. 6d. sewed. Robinson.

It is a general character of many romances, that they are good for nothing; but we must except the History of Melinda Harley from this censure, for we can affirm, from our own experience, that it is admirably calculated—to procure sleep.

The Offspring of Fancy. 2 vols. 12mo. 6s. Bew.

This novel discovers neither much regularity of design, nor attention to embellishment, as is necessary to give the stamp of genius to a literary production. It may however serve in some degree to amuse those readers whose taste is chiefly for what is new, and who prefer variety to excellence.

D I V I N I T Y.

The most important Truths of Christianity stated. By the rev. James Stonehouse, M. D. 12mo. 1d. Rivington.

A small, but comprehensive tract, including, in the words of scripture, the principal duties of a Christian, and the articles of his faith. Its brevity is a recommendation of it. We do not know a better memorandum book, for the common people, in so small a compass.

Liberty the Cloke of Maliciousness, both in the American Rebellion, and in the Manners of the Times. A Sermon preached at Old Aberdeen, Feb. 26. 1778. Being the Fast Day, &c. By Alex. Gerard, D. D. 8vo. 6d. Cadell.

‘As free, and not using your liberty for a cloke, &c.’ 1 Pet. ii. 16.—In discoursing on these words the author endeavours to prove, that the opposition of the colonies to the government of Great Britain has been raised under a false pretence of liberty, and has proceeded to maliciousness. It has been asserted by some writers, that liberty consists in mens being governed only by laws made by themselves, or with their own consent. ‘But this, says our author, is a description, from which it might easily be proved to follow, that the best possible form of government may be inconsistent with liberty, that the very worst form may be consistent with liberty, that there never was one free government in the world, that if a free government were formed, it could not be transmitted beyond that generation which formed it, that liberty cannot subsist in any society, except every individual belonging to it have a share in the legislature, nor subsist a moment longer than all their resolutions are unanimous. A conception of liberty fraught with consequences so absurd, yet demonstrably deducible from it, must needs be false, and when it is prevalent, it is certainly of importance that it be exploded. That every person should be governed only by his own consent is inconsistent with every possible form of government; it is in its strictest sense inconsistent even with the independence of a nation of savages. Liberty cannot exist in any society without restraints; were there but two persons within reach of each other, the one could not enjoy liberty, if the other were under no restraint. Liberty consists only

only in the power of doing what we ought, and not in being constrained to do what we ought not. Whatever laws require only what is right, and forbid only what is wrong, there is liberty, by whomsoever the laws are made. . . .

' Taxes, proportioned to the real ends of good government are as necessary as government itself. They are not a free gift of the people, which they may lawfully with-hold at pleasure: they are a debt on the property of the people, strictly due to the public; a right to refuse them would be a right to subvert government, which cannot subsist without them . . . They were incroachments upon liberty, not by their being imposed upon persons without their own consent, but only by their being such as they ought not to be; only when they are excessive, or when they are grossly unequal, or when there is no security against their becoming such. That the taxes required from the colonies were excessive, either in themselves or in comparison with those of Britain, has not been, and cannot be pretended. They were palpably the reverse.'

With respect to their security against oppression, the author observes, that their demand has been such as precluded the offer of such security from being made to them; that their professed demand has constantly been, that they should not be at all taxed by the British parliament, but only by their own separate assemblies; and that this demand is inconsistent with their being parts of the whole empire; a demand, the granting of which would scarcely fail to occasion a continual deficiency in the revenue, and would rather overburden the rest of the subjects, to make up their deficiency, or else put a stop to all the operations of government.

From these arguments he proceeds to take notice of their oppressive tyranny and their ingratitude to the parent state. In the latter part of his discourse he shews how we, as well as the colonists, have used our liberty for a cloke of maliciousness; that a spirit of stated undistinguished opposition to every measure of government, right or wrong, is indulged, avowed, and applauded; that the spirit of this age spurns at all subordination, indulges itself in vilifying and abusing the best and the most exalted characters, and glories in insolence to all superiors, as the most delicious enjoyment of liberty.

These extracts, and the author's known character as a writer, render it unnecessary for us to make any remarks on the merits of this discourse.

A Sermon preached in the Parish-Church of St. Paul, in Bedford, upon the Fast-day, Feb. 27. 1778. By Thomas Bedford, M. A. 4to. 6d. Wilkie.

Mr. Bedford is a warm advocate for a conditional obedience to the British legislature. His discourse contains several sensible and pertinent remarks. But we cannot agree with him, when he says: our ancestors were wise and virtuous; and if we would endeavour to become as good Christians as they were, we should presently become better subjects than we are. We cannot indeed say much in favour of the religious character of the people of England, in the present age. But it would be no easy matter to fix upon any period in which they were in general either wiser or better. If, in former times, they had more zeal, they had more bigotry, fury, and barbarity of temper. But nothing of this nature deserves the title of wisdom or Christianity.—The immoralities of the present age

age are observed and remembered; but those of our forefathers are forgotten: because the greatest part of them were never recorded.

A Sermon preached before the laudable Association of Antigallicans, at St. George's, Middlesex, April 23. 1778. By Isaac Hunt, M. A. 4to. 1s. 6d. Evans, Paternoster-Row.

In 1745, a number of individuals formed themselves into a society, and styled themselves Antigallicans. The professed design of this association was to discourage the importation and consumption of French produce and manufactures, and to encourage, on the contrary, the produce and manufactures of Great Britain.

The author of this discourse expatiates 'on the loyalty and duty of patriotic associations in general, and of that of the Antigallicans in particular: and, secondly, on the propriety and utility of the principal objects of their institution.'—The sentiments of this writer are patriotic, and his diction animated.

A Sermon preached before the Governors of Addenbroke's Hospital, on June 26. 1777, in Great St. Mary's Church, Cambridge. By John Hey, B. D. 4to. 1s. L. Davis.

In this discourse the learned and judicious author considers the various methods, which seem to be in any respect calculated to produce universal plenty: and upon enquiry he finds, that neither the abolishing of property, nor the enacting of civil laws, nor the influence of private benevolence, can accomplish this valuable purpose; that the only method, which is likely to be attended with success, is the encouragement of beneficent associations.

CONTROVERSIAL.

A Letter to the right rev. the Lord Bishop of Litchfield and Coventry; wherein the Importance of the Prophecies of the New Testament, and the Nature of the grand Apostacy predicted in them, are particularly and impartially considered. By Edward Evanson, A. M. 8vo. 2s. Law.

This writer considers the accomplishment of predicted events, as the only permanent, and to us the only satisfactory evidence of the divine origin of our religion. He therefore allows, that the Warburtonian Lecture is an important institution; but he laments the narrowness of its main view, which is to prove, that the church of Rome is the apostate, antichristian church, predicted by the prophets.

Upon examining those predictions, relative to an antichristian apostacy, which have been exclusively applied to the church of Rome, he finds, that their grand object is a catholic apostacy from the true and rational religion of Jesus Christ, to a mysterious, blasphemous, idolatrous superstition; and upon examining the tenets of the several churches in Christendom, he likewise finds, that from the fourth century to the present, they have been built upon one and the same foundation, and have adopted the same primary essential articles, viz. the doctrines set forth in the Nicene and Athanasian creeds. The consequence is obvious: either they have all apostatized from the true faith, according to the tenor of those prophecies, or no such apostacy has happened. But the latter part of this alternative cannot be admitted. Therefore every church in Christendom must have apostatized. But in what particular respect? The author tells us.—'If the catholic orthodox church worshipeth
a com-

a compound God ; if she worshipeth an human, and consequently a created, being, as the true God ; if she personifies and makes a distinct object of adoration of the extraordinary influence of the divine power over the affairs of men, she is guilty of the idolatry prohibited by the commandment, and so far answers the description given of the antichristian church in the prophetic vision of St. John.

In this letter the learned author has addressed the bishop of Litchfield and Coventry with great politeness and respect, though he has adopted a very different system from that of his lordship ; and has suggested many observations, which are new, and worthy of consideration.

A Reply to the Reasonings of Mr. Gibbon, in his History of the Decline and Fall of the Roman Empire, &c. By Smyth Loftus, M. A. Small 8vo. 2s. 6d. Bew.

As it may be supposed, that this Reply has been superseded by a late ingenious publication, the author informs us, that he has pursued a plan, which is something different from that of his predecessor. 'Dr Watson's Answer, he allows, confutes the most difficult and pernicious parts of Mr. Gibbon's book. But, says he, as this gentleman has studied conciseness so much, as to omit many things, which to the less knowing reader may want an explanation, I have endeavoured to remedy this defect, by writing these observations, which will give a tolerable view of the whole controversy, and extend to those objections against Christianity, which are the great foundations of our modern unbelief.'

In pursuance of this design he shews, what that heathenism was, how absurd and abominable, which Mr. Gibbon commends ; and what Christianity is, how just, amiable, and important, which he depreciates.' He produces some of the principal evidences, by which the truth of the latter is demonstrated. He defends the Jewish law, which he says Mr. Gibbon, by means of the ancient Gnostics, has laboured to destroy. He endeavours to vindicate the primitive Christians, with respect to their notion of evil spirits, and their supposing them to be the authors of idolatry. He then considers the causes, which the learned historian has assigned for the prevalence of Christianity ; and shews, 'that they are all wrongly stated, all ineffectual for his purpose ; and that in many instances they directly make against it.' These and some other occasional disquisitions form the substance of this tract ; by which the author appears to be a man of learning, actuated by a laudable concern for the honour of Christianity.

M E D I C A L.

Philosophy of Physic. An enlarged Syllabus of Philosophical Lectures, delivered by Hugh Smith. D. M. 4to. 1s. 6d. L. Davis.

Dr. Smith, the author of this pamphlet, has for some time past delivered a course of public Lectures on physic, which seem to have been received with approbation. In those he had advanced some new conjectures concerning animal life, and the laws of the animal œconomy, of which the general outlines are given in this Syllabus. But it is impossible to form any positive judgment of his principles, without a more full view of the experiments and arguments brought to support them, than now lie before us. At present, therefore, we can do no more than express a favourable opinion of his ingenuity ; and to this he seems to be entitled.

A Dis-

A Dissertation on Cancerous Diseases. By B. Peyrilhe, M. D. Translated from the Latin, with Notes. 8vo. 2s. 6d. Wilkie.

This treatise was written in consequence of a prize offered by the Academy of Sciences at Lyons for the best dissertation on the nature and method of cure of cancerous diseases, and it obtained the preference to several others which were composed on the same occasion. Concerning the production of a cancer, the author's opinion is, that it proceeds from the stagnation of the lymph in a gland; which in time hardens and becomes schirrhous. When this tumour happens to be irritated either by any external violence or the temperament of the patient, he supposes that a fermentative process, of the putrid kind, begins in its center, which afterwards terminates in an open ulcer. He rejects the idea that the cancerous virus is of a specific and peculiar nature, and thinks that it is nothing different from the sanies which results from every animal putrefaction. The method of cure he proposes is conformable to this theory, consisting of antiseptics, and particularly the external application of vapours of that kind. The author's opinion, however, is supported by too few and unsatisfactory experiments to be considered in any degree as decisive.

An Essay on the Erysipelas. By James Bureau. 8vo. 1s. Johnson.

The established practice respecting the erysipelas is delineated by this author with great perspicuity; but we meet with no new observations that can farther elucidate the nature of the disease, or improve the method of cure.

Farther Observations upon the Effects of Calomel and Camphire. By Daniel Lysons, M. D. 8vo. 1s. Wilkie.

Dr. Lysons formerly presented the public with several instances of the effects of Camphire and Calomel in Continual Fevers*. In this Essay he endeavours to evince the efficacy of the same medicine in dropsies, and in support of the advantage resulting from it, he produces two cases, one of which is of an extraordinary nature. Some instances are also produced of the beneficial effects of the flowers of cardamine in the epilepsy; and of those of the elm-bark in cutaneous disorders.

M I S C E L L A N E O U S.

The Life of Dr. George Abbot, Lord Archbishop of Canterbury. 8vo. Sold by Russel, at Guildford.

George Abbot, archbishop of Canterbury, was born at Guilford in 1562. He was one of the eight divines at Oxford, who were appointed by James I. in 1604, to translate all the New Testament, except the Epistles. He was made archbishop in 1610. In 1627, he was suspended for refusing to licence a sermon preached by Dr. Sibthorpe, to justify a loan which Charles I. had demanded of his subjects. But he was soon afterwards restored. He died at Croydon in 1633. His character has been variously represented. See Clarendon, Welwood's Mem. &c.

The life of this prelate, now published, is taken from the Biographia Britannica, with some alterations and additions. The author has given us Mrs. Abbot's dream, relative to the future advancement of her son, first published by Mr. Aubrey in 1696. This dream is said to have been attested by the minister and seve-

* See Crit. Rev. vol. xxxii. p. 464.

ral inhabitants of Guildford. Such anecdotes are at best apocryphal, and unworthy of the sage historian. Aubrey was a trifling antiquary.

To this life the editor has subjoined the character of Dr. Abbot, by the right honourable A. Onslow, late speaker of the house of commons, written in 1723; an account of the hospital, which the archbishop erected and endowed at Guildford, with copies of the charter and the statutes of this foundation; his grace's will, and the lives of his two brothers, Dr. Robert Abbot, bishop of Salisbury, and sir Morris Abbot, knt. lord-mayor of London, in 1638.

A Letter to David Garrick, Esq. on his Conduct as principal Manager and Actor at Drury-Lane. 4to. 2s. Williams.

This Letter contains much abuse of Mr. Garrick; and some anecdotes which would bear the appearance of truth, if our Letter-writer did not tell us that he conceals himself for a pleasant reason—'lest he should be embarrassed by any personal application.' We dare not presume to say a letter is ill written, of the 'method, arrangement, and elegance' of which its writer speaks; and concerning the 'excellence' of which its editor harrangues. Still less should we venture to take this liberty, when, by the same respectable authority, we are assured that we, the Reviewers of the realms of literature, are 'illiterate.'

Aristophanes: being a Collection of true Attic Wit: containing the Jests, Gibes, Bon Mots, Witticisms, &c. of S. Foote, Esq. Lords Chesterfield, Tyrawley, &c. 12mo. 2s. 6d. sewed. Baldwin.

A miscellaneous compilation chequered with various degrees of merit and demerit, like most productions of the kind, which make their appearance as regularly upon the decease of a wit, as a last dying speech on the day of an execution at Tyburn.

The Case of Thomas Jones, Cl. of Ely, Cambridgeshire, respecting his present State of Confinement, &c. 4to. 2s. 6d. Evans, Strand.

This narrative consists chiefly of a detail of the persecutions of the unfortunate Mr. Jones by his creditors. The case, as represented by the unhappy sufferer, is extremely deplorable, and ought to excite the compassion of every humane and benevolent mind.

British Remains: or a Collection of Antiquities relating to the Britons. By the rev. N. Owen, jun. A. M. 8vo. 3s. Bew.

We meet in this work with several curious articles, which, though they may neither obtain the credit, nor prove equally interesting to all readers, will yet afford entertainment to an inquisitive antiquary.

A Methodical English Grammar: containing Rules and Directions for speaking and writing the English Language with propriety: illustrated by a Variety of Examples and Exercises. For the Use of Schools. By the rev. John Shaw, Head-Master of the Free Grammar School at Rochdale, in Lancashire. 12mo. 2s. Richardson and Urquhart.

Most of our late writers, who have undertaken to explain the rudiments of the English grammar, have paid very little regard to the plan, which have been usually pursued by the Latin grammarians. They have invented new terms, and ranged their materials in different order. This, our author thinks, is by no means calculated to promote the improvement of those, who are afterwards obliged to

to learn the Latin language. He has therefore adhered to the common forms of the Latin grammars, in the declension of nouns and pronouns, the distribution of the modes and tenses, the rules of syntax, &c. In the course of this work he has very fully expatiated on the various branches of grammar, orthography, prosody, etymology, and syntax; and, in the appendix, he has subjoined a variety of select sentences, in false spelling and false concord, which the scholar is to rectify by the preceding rules of syntax.

The Abuse of Unrestrained Power. An Historical Essay. 8vo. 1s. 6d. Dilly.

This pamphlet is written with a benevolent and a patriotic intention. The purport of it is to shew, that unrestrained power is not to be trusted in human hands; that it will inevitably be abused to the misery of those, who are subject to it, and, at last, to the destruction of the possessors. These positions he endeavours to illustrate and confirm by a variety of examples, collected from ancient and modern history. And at the conclusion, when he has taken a view of some 'alarming symptoms,' in this and other neighbouring nations, he observes, that 'the legislature, the fountain of justice and equity, may be corrupted in its very source, may be perverted into a tool of oppression and tenfold tyranny, and the restraints of law and controul being sapped and thrown down, the princes of Europe may be inflamed into fiends and devils, and their subjects degraded into the vilest slaves, and beasts of burthen.'—This is all very true: and we may add, that if commerce should be discouraged, and agriculture neglected, provisions may grow scarce, and we may become a nation of cannibals.

Geographical Exercises. By William Faden. Folio. 15s. Faden.

These Exercises are conducted upon a plan which appears to be extremely well calculated, if not for facilitating the attainment of geographical knowledge, at least for rendering the acquisition of the science more permanent. The learner is here presented with nine useful and well engraved maps, accompanied with as many sheets, on which are marked the degrees of longitude and latitude, for the purpose of being filled up by the geographical student with the boundaries, rivers, provinces, &c. of the corresponding maps.

Modern Characters. For 1778. By Shakespeare, 12mo. 1s. Brown.

These Characters are faithfully reprinted from the Morning Post and Public Advertiser, even to the defects with which they appeared in those papers.

Desultory Thoughts upon reading an interesting Letter to the Dutchess of Devonshire. Small 8vo. 1s. 6d. Longman.

A piece of good-humoured raillery on the title-page of the Letter to the Dutchess of Devonshire; on the writer's disapprobation of high heads and feathers; on the unreasonableness of expecting gravity, discretion, and piety in young sprightly females; and other incidental topics.

ERRATUM. P. 360, line 16. for 2592, read 2.592.



I N D E X.

A.

- ABBOT* (archbishop), life of, 478
Abingdon (earl of) letter to the, 66
Accidence (the) or first rudiments of English Grammar, 77
Abuse of unrestrained power, 480
Account (a plain and scriptural) of the Lord's supper, 147
Address on the subject of inoculation, 74
 ——— to John Sawbridge, Richard Oliver, Fred. Bull, and George Haley, esqrs. 146
 ——— to the public, 147
 ——— to the London and Monthly Reviewers, 240
Adieu to the turf, 395
Æschylus, translation of the tragedies of, 241, 339
Aikin's translation of Tacitus's treatise on the situation, manners, and inhabitants of Germany, 446
Alfred, an ode, 153
 ———, a tragedy, 155
Amory's (Dr.) sermons, 55
Analysis of electrical fire, 399
Anderson's observations on the means of exciting a spirit of national industry, 345, 433
d'Anois, memoirs of the countess of, 316
Apology for the clergy, an ordination sermon, 72
 ——— for the times, 313
Appeal (an) to the people of England, 309
Apthorp's letters on the prevalence of Christianity, before its civil establishment, 206
Aristophanes, a collection of true Attic wit, &c. 479
Auction (the), a town eclogue, 76

B.

- Bath's* address on the subject of inoculation, 74
Battle of Hastings, a tragedy, 153
Beattie's (Dr.) essays on the nature and immutability of truth, 120, 185
Bedford's fast sermon, 475
Bell's treatise on the theory and management of ulcers, 463
Bill (a) for the more easy and effectual manning of the royal navy, &c. 71
Bongout's (Dr.) journey to Bath, 311
 VOL. XLV. June, 1777.

- Bottarelli's* new Italian, English, and French pocket dictionary, 160
Bouquet, the theatrical, 232
Bourn's fifty sermons, 278
Brand's translation of experiments shewing that volatile alkali fluor is the most efficacious remedy in the cure of asphyxies, 146
Brief enquiry into the state after death, 148
British remains, 479
Buncle (John) junior, gentleman (vol. ii.) 239
Bureau's essay on the erysipelas, 478
Burgh's inquiry into the belief of the christians of the first three centuries, 371
Burke's (Mr.) two letters to gentlemen in Bristol, on the bills relative to the trade of Ireland, 392
Burn's and Nicolson's history and antiquities of Westmorland and Cumberland, 81, 257

C.

- Calm* enquiry into rational and fanatical dissention, 399
Candid reflections concerning the doctrine of the Trinity, 72
Canute, catalogue of the coins of, 400
Case stated on philosophical ground between Great Britain and her colonies, 145
 ——— of Tho. Jones, cl. of Ely, 479
Cases (two) of the hydrophobia, 147
Catalogue of the coins of Canute, 400
Cato: or, an essay on old age, 22
Chambaud's French and English dictionary, 461
Chester's (bishop of) sermon before the house of lords, Jan. 30, 1778, 237
Clarke's (H.) rationale of circulating numbers, 57
 ——— (Cuthbert) true theory and practice of husbandry, 248
Coins of Canute, catalogue of the, 400
Cole's observations and conjectures on the nature and properties of life, 110
Colic of Poictou and Devonshire, examination of what has been advanced on the, 330
Conciliatory bills (the) considered, 308
Conquerors (the), a poem, 150
Considerations on the present state of affairs

I N D E X.

- affairs between Great Britain and America, 145
Considerations on the necessity of hiring foreign troops, 471
Corn-laws, an enquiry into the nature of the, 159
Cozeners (the), a comedy, 155
Cumberland, history and antiquities of, 81, 257
 ———'s battle of Hastings, a tragedy, 153
 D.
Dalmatia, travels into, 193
De Courcy's two fast-sermons, Feb. 27, 1778, 319
Demoniacs (gospel), letters concerning the, 213
Description of a glass apparatus for making mineral waters like those of Pyrmont, 240
 ——— of the lines drawn on Gunter's scale, 297
Desultory thoughts upon reading an interesting letter to the duchess of Devonshire, 480
Devil upon two sticks, a comedy, 314
Devis's (Mrs.) *Accidence*, or first rudiments of English grammar, 77
Diaboliad (the), a poem, part II. 231
Dialogue in the shades between Mr. Hume and Dr. Dodd, 73
Dictionary, the students pocket, 16
 ——— (pocket), Italian, English, and French, 160
Dimsdale's (baron) observation on the introduction to the plan of the dispensary for gen. inoculation, 147
Discoveries (new) concerning the world and its inhabitants, 159
Diseases of the teeth, practical treatise on the, 202
Disquisitions relating to matter and spirit, 178, 273
Dissenters (political and religious conduct of the) vindicated, 71
Dissertation upon the controverted passages of St. Peter and St. Jude, 7
 ——— on cancerous diseases, 478
Duncombe's elegy written in Canterbury cathedral, 292
 E.
Electrical fire, analysis of, 399
Elegiac verses to the memory of a married lady, 152
Elegy written in Canterbury cathedral, 292
 ——— on the death of the late lord Pigot, 313
Elegy in a riding-house, 472
Enfield's (Dr.) apology for the clergy, 72
England (history of) from the Revolution to the present time, 130
Enquiry (a brief) into the state after death, 148
 ——— into the nature of the corn-laws, 159
 ——— into the merits of the operations used in obstinate suppressions of urine, 398
 ——— into rational and fanatical dissention, 399
Epistle (heroic) to an unfortunate monarch, 312
 ——— (poetical) to William earl of Mansfield, *ibid.*
 ——— from madam d'Eon to lord M———d, 396
 ——— to the late lord Pigot, on the anniversary of his raising the siege of Madrafs, *ibid.*
Essay on old age, 22
 ——— on friendship, *ibid.*
 ——— on journal poetry, 126
 ——— on the education of youth intended for the profession of agriculture, 239
 ——— on the erysipelas, 478
Essays on the nature and immutability of truth, 120, 185
Essex, a new and complete hist. of, 80
Evanston's letter to the bishop of Litchfield and Coventry, 476
Every man his own chaplain, 236
Europe, view of society in, 161
Examination of what has been advanced on the colic of Poictou and Devonshire, 330
Experiments shewing that volatile alkali fluor is the most efficacious remedy in the cure of asphyxies, 146
 F.
Fabula selectæ, auctore Jo. Gay, Latine redditæ, 76
Faden's geographical exercises, 480
Falconer's (Dr.) observations on the diet and regimen recommended to valetudinarians, 334
Family (the) incompact, 152
Farmer's letters to Dr. Worthington concerning the Gospel demoniacs, 213
Fast sermons, preached Feb. 27, 1778
 ——— by the bishop of Oxford, 236
 ——— Dr. Vyse, 319—Mr. De Courcy, 319.

I N D E X.

- 319.—Mr. Horne, *ibid.*—Mr. Wm. Hunter, *ibid.*—Mr. Parsons, *ibid.*—Dr. Gerards, 474.—Mr. Bedford, 475
Fawcett's candid reflections concerning the doctrine of the Trinity, 72
Fifth ode of the k— of P—'s works, translated, 76
Fleet's address to the London and Monthly reviewers, 240
Fluxions, introduction to, 265
Foot's Cozeners, a comedy, 155
—— Maid of Bath, a comedy, 157
—— Devil upon Two Sticks, a comedy, 314
—— Nabob, a comedy, 315
Form of a sermon, 236
Forster's reply to Wales's Remarks, 157
Fortis's travels into Dalmatia, 193
Franklin (Dr.), letter to, 79
Fugitive poetical pieces, 232

G.

General history of Stirlingshire, 161
Gerard's (Dr.) fast sermon, 474
Gillies's (Dr.) translation of the orations of Lyfias and Ifocrates, 376
Grammar (English), first rudiments of, 77
———, principles of, *ibid.*
Gray's (John) translation of some odes and epistles of Horace, &c. 314
Greenhill's sermon against inoculation, 72
Greenwood farm, 316
Guide to the lakes, 399
Gunter's scale, description of the lines drawn on, 297

H.

Hamilton's introduction to merchandize, vol. I. 335
Hardy's (Dr.) candid examination of what has been advanced on the colic of Poictou and Devonshire, 330
Harvey (lord), letters between him and Dr. Middleton, 361
Hastings, battle of, a tragedy, 453
——'s tears of Britannia, 394
Hawes's address to the public, 147
Hayes's prayer, a poem, 74
Heard's sentimental journey to Bath, 311
Henley's dissertation upon the controverted passages of St. Peter and St. Jude, 7
Henry's (Dr.) history of Great Britain, vol. III. 36
Heroic epistle to an unfortunate monarch, 312
Hey's sermon before the governors of Addenbroke's hospital, at Cambridge, 476
History of Great Britain, vol. III. 36
—— (a new and complete) of Essex, 80
—— and antiquities of Westmorland and Cumberland, 81, 257
—— of England from the Revolution to the present time, 130
—— of Stirlingshire, 173
—— of the late revolutions in Sweden, 282
—— of English poetry, vol. II. 321
—— of Melinda Harley, 474
Hitchcock (Robert), trial of, for the murder of his father, 320
Holliday's introduction to fluxions, 265
Holmes's Alfred, an ode, 153
Horne's fast sermon, 319
Howe (general), remarks on his account of his proceedings on Long Island, 146
——'s (Mr.) sermon on the death of the rev. Richard Frost, 238
Hull's select letters between the late duchess of Somerset, lady Luxborough, &c. 113
Hulme's (Dr.) safe and easy remedy for the relief of the stone and gravel, the scurvy, gout, &c. 221
Hume's history of England, observations on, 289
Hunt's sermon before the Antigallians, 476
Hunter's (John) practical treatise on the diseases of the teeth, 202
—— (Wm.) fast sermon, Feb. 27, 1778, 319
Husbandry, true theory and practice of, 248
Hysterical and nervous disorders, treatise on, 74

I.

Jamaica, a poem, 320
Ibbetson's, (Dr.) sermon at Naffington, 149
Jerningham's fugitive pieces, 232
Indian scalp (the), a poem, 227
Infant's miscellany, 160
Inoculation, sermon against, 72
—— address on the subject of, 74
Inquiry into the belief of the Christians of the first three centuries, 371

I i 2

Interesting

I N D E X.

- Interesting letter to the duchess of Devonshire,* 159
Introduction to fluxions, 265
 ——— to merchandize, vol. I. 335
Invocation to the genius of Britain, 398
John Bunce, junior, gentleman (vol. II.) 239
 ——— and Susan, 472
Journal poetry, an essay on, 126
Journey (sentimental) to Bath, 311
 ——— of Dr. Robert Bongout and his lady to Bath, *ibid.*
Ireland, philosophical survey of the south of, 252
 ———, verses on the present state of, 398
Isocrates, his Orations translated, 376
 K.
Kent (maid of), a comedy, 398
King's (Dr.), letter to the bishop of Durham, 239
Kirby's analysis of electrical fire, 399
Knowles's (Dr.) letters between lord Harvey and Dr. Middleton, 361
 L.
Laelius; or an essay on friendship, 22
Langhorne's (Dr.) Owen of Carron, 383
Laws respecting women, 44
Layman's (the) sermon for the general fast, 235
Leake's sermon before the free masons of Essex, 238
Lefanu's (Dr.) translation of letters of certain Jews to M. de Voltaire, 98
Letter to the bishop of Carlisle, containing remarks on his Considerations on the propriety of requiring subscription to articles of faith, 1
 ——— to the earl of Abingdon, 66
 ——— to Benjamin Franklin, LL.D. 79
 ——— to the duke of Buccleugh, 136
 ——— to the duchess of Devon. 159
 ——— from a father to his son on his marriage, 239
 ——— to the bishop of Durham, *ibid.*
 ——— to the hon. C—s F—x, 309
 ——— to the dean of Guild, &c. of Glasgow, 393
 ——— from a member of the long parliament to a member of the present, 470
 ——— to David Garrick, esq. 479
Letters of certain Jews to M. Voltaire, 98
 ——— to the king, from a quaker, 107
Letters between the duchess of Somerset, lady Luxborough, &c. 113
 ——— from Portugal, on the late and present state of that kingdom, 134
 ——— on the prevalence of christianity, 206
 ——— to Dr. Worthington concerning the Gospel demoniacs, 213
 ——— between lord Harvey and Dr. Middleton, 361
 ——— from Mr. Burke to gentlemen in Bristol, 392
Liberty and patriotism, 312
Life of archbishop Abbot, 478
Literary scourge for the Critical Reviewers, 240
Loft's observations on Macaulay's history of England, 320
Loftus's reply to the reasoning of Mr. Gibbon, 477
Love elegies, 397
 ——— feast (the), a poem, 472
Luttrell's (Temple) bill for manning the royal navy, 71
Lyfias, translation of his orations, 376
Lyson's (Dr.) farther observations on the effects of calomel and camphire, 478
 M.
Macaulay's history of England from the Revolution to the present time, 130.—observations on it, 320
Magellan's description of a glass apparatus for making mineral waters, 240
Maid of Bath, a comedy, 157
 ——— of Kent, a comedy, 398
Man of experience, 234
Markham's (Dr.) sermon for the benefit of the Humane Society, 237
Marriage, 398
Matrimonial overtures to lord G— G—rm—ne, 312
Matter and spirit, disquisitions relating to, 178, 273
Melafge, a trip to, 232
Melmoth's essay on old age, 22
 ——— on friendship, *ibid.*
Memoirs of the countess d'Anois, 316
Memorial of common sense, 471
Mentoria, or young ladies instructor, 400
Miller and farmer's guide, 239
Mineralogia Cornubiensis, 438
Miscellaneous state papers, 401
Modern characters, 480
 More's

I N D E X.

- More's strictures on Thomson's sea-
sons,* 426
*Mortimer's students pocket dictio-
nary,* 16
*Mountaine's description of the lines
drawn on Gunter's scale,* 297
Munster village, a novel, 300
Murry's Mentoria, 400
Muse's mirror, 232
- N.
- Nabob (the), a comedy,* 315
*Nicolson and Burn's history and an-
tiquities of Westmorland and Cum-
berland,* 81, 257
Nimmo's history of Stirlingshire, 173
*Northern governments, rise, progress,
and present state of,* 28, 91
- O.
- Observations and conjectures on the
nature and properties of light,* 110
— on the introduction to
the plan of the dispensary for ge-
neral inoculation, 147
— on the diet and regi-
men recommended to valetudina-
rians, 234
— and experiments on the
power of the mephytic acid, 235
— on Hume's history of
England, 289
— on Macaulay's history
of England, 320
— on the means of ex-
citing a spirit of national industry,
345, 433
Ode on the k— of P—'s works, 76
— to peace, 152
Offspring of fancy, 474
*Ogden's (Dr.) sermons on the articles
of the christian faith,* 18
Old English baron, a Gothic story, 315
*Overtures (matrimonial) to lord
G— G—ne,* 312
Owen of Carron, a poem, 383
—'s (N.) British remains, 479
*Oxford's (bishop of) fast sermon be-
fore the Lords, Feb. 27, 1778,* 236
- P.
- Paley's sermon at the visitation of
the bishop of Carlisle,* 317
Panegyrick on cork-rumps, 473
Parsons's fast sermon, 319
*Patriot-minister (the), translated
from the French,* 146
Pennant's tour in Wales, 1773, 268
Perfection, a poetical essay, 75
*Peyrilhe's dissertation on cancerous
diseases,* 478
- Philosophical and religious dialogue
in the shades between Mr. Hume
and Dr. Dodd,* 73
— transactions, vol. LXVII.
part II. 354, 410
Philosophy of physic, 477
*Plan of re-union between Great Bri-
tain and her colonies,* 68
*Poetical epistle to William earl of
Mansfield,* 313
— essays on religious subjects,
473
*Political and religious conduct of the
dissenters vindicated,* 71
Poor Vulcan! a burletta, 232
*Potter's translation of the tragedies
of Æschylus,* 241, 339
*Practical treatise on the diseases of
the teeth,* 202
Prayer, a poem, 74
*Priestley's (Dr.) Disquisitions relat-
ing to matter and spirit,* 178, 273
Principles of English grammar, 77
— (delusive and dangerous)
of the minority exposed and re-
futed, 345
Project (the), a poem, 328
*Proposals for a plan towards a re-
conciliation and re-union with the
thirteen provinces of America,* 308
Pryce's Mineralogia Cornubiensis,
438
- R.
- Randolph's (Dr.) two sermons on the
proof of the truth of the Christian
religion,* 148
Rationale of circulating numbers, 57
Reeve's old English baron, 315
*Reflections (candid) concerning the
doctrine of the Trinity,* 72
*Reformation of law, physic, and di-
vinity,* 320
Refutation, a poem, 230
*Reid's enquiry into the merits of the
operations used in obstinate sup-
pressions of urine,* 298
*Remarks upon gen. Howe's account
of his proceedings on Long Island,*
146
— on Mr. Forster's account of
capt. Cook's last voyage round the
world, 157
*Remedy (safe and easy) for relief of
the stone and gravel, &c.* 221
Reply to Mr. Wales's Remarks, 157
Revolutions of an island, 394
*Rise, progress, and present state of
the northern governments,* 28, 91

R—1

I N D E X.

<i>R</i> — <i>I</i> register, vol. I.	235	<i>Strictures</i> on Thomson's seasons,	426
<i>Royal</i> perseverance, a poem,	314	<i>Stuart's</i> (Dr.) view of society in Europe,	161
S.		<i>Students</i> pocket dictionary,	16
<i>Saberna</i> , a Saxon eclogue,	26	<i>Survey</i> (a philosophical) of the South of Ireland,	252
<i>St. David's</i> (bishop of) sermon at Lincoln on opening the county infirmary,	72	<i>Sweden</i> , history of the late revolutions in,	282
<i>Saunders's</i> (Dr.) observations and experiments on the power of the mephytic acid,	235	T.	
<i>Scotch</i> modesty displayed,	470	<i>Tatham's</i> essay on journal poetry,	126
<i>Scott's</i> principles of English grammar,	77	<i>Tears</i> of Britannia, a poem,	394
<i>Second</i> thought is best, an opera,	473	<i>Theatrical</i> bouquet,	232
<i>Select</i> letters between the duchess of Somerset, lady Luxborough, &c.	113	<i>Thicknesse's</i> (Mrs.) sketches of the lives and writings of the ladies of France,	218
<i>Sentimental</i> journey to Bath,	311	<i>Thistlethwaite's</i> man of experience,	234
<i>Sermon</i> by Dr. Enfield, 72. Bishop of St. David's, <i>ibid.</i> Mr. Greenhill, <i>ibid.</i> Dr. Ibbetson, 149.		<i>Thoughts</i> on the present state of affairs with America, and the means of conciliation,	70
<i>The</i> layman's, 235. Form of, 236.		<i>Tour</i> (sketch of a) in Derbyshire and Yorkshire,	159
By the bishop of Oxford, <i>ibid.</i>		— in Wales, 1773,	268
Bishop of Chester, 237. Dr. Markham, <i>ibid.</i> Mr. Howe, 238. Mr. Leake, <i>ibid.</i> Bishop of Worcester, 317. Mr. Paley, <i>ibid.</i> Dr. Vyse, 319. Mr. Horne, <i>ibid.</i> Mr. Hunter, <i>ibid.</i> Mr. Parsons, <i>ibid.</i>		<i>Towers's</i> observations on Hume's history of England,	289
Dr. Gerard, 474. Mr. Bedford, 475. Mr. Hunt, 476. Mr. Hey, <i>ibid.</i>		<i>Treat</i> on the law of nature and principles of action in man,	78
<i>Sermons</i> , by Dr. Ogden, 18. Dr. Tucker, 50. Dr. Amory, 55. Dr. Randolph, 148. Mr. Bourne, 278.		<i>Transmigration</i> , a poem,	151
Mr. De Courcy,	319	<i>Travellers</i> (the), a satire,	397
<i>Sharp's</i> tract on the law of nature and principles of action in man,	78	<i>Travels</i> in Dalmatia,	193
<i>Shaw's</i> English grammar,	479	— of Hildeb. Bowman, esq.	367
<i>Sheridan's</i> history of the late revolutions in Sweden,	282	<i>Treatise</i> on hysterical and nervous disorders,	74
<i>Sketch</i> of a tour in Derbyshire and Yorkshire,	159	— on the diseases of the teeth,	202
— (an impartial) of the indulgences granted by Great Britain to her colonies,	394	— on the theory and management of ulcers,	463
<i>Sketches</i> of the lives and writings of the ladies of France,	218	<i>Trial</i> of Robert Hitchcock, for the murder of his father,	320
— for tabernacle frames,	314	<i>Trip</i> to Melafge,	232
<i>Smith's</i> (Dr. Dan.) treatise on hysterical and nervous disorders,	74	<i>True</i> theory and practice of husbandry,	248
—'s (Dr. Hugh) philosophy of physic,	477	<i>Trusler's</i> (Dr.) account of the islands in the South Sea,	61
<i>Sonnets</i> and odes,	473	<i>Tucker's</i> (Dr.) seventeen sermons on natural and revealed religion,	50
<i>Spilbury's</i> physical dissertations,	295	<i>Two</i> letters from Mr. Burke to gentlemen in Bristol,	392
<i>Spirit</i> of Frazer to gen. Burgoyne,	471	<i>Tyranny</i> the worst taxation,	471
<i>State</i> papers from 1501 to 1726,	401	U. V.	
<i>Stirlingshire</i> , general history of,	173	<i>Unanimity</i> in all the parts of the British commonwealth necessary to its preservation, &c.	308
<i>Stanhope's</i> (Dr.) most important truths of christianity stated,	474	<i>Unfortunate</i> union,	473
		<i>Vaughan's</i> (Dr.) two cases of the hydrophobia,	147
		<i>Verses</i> (elegiac) to the memory of a married lady,	152
		<i>Verses</i>	

I N D E X.

<i>Verses</i> on the present state of Ireland,	398	<i>Westmorland</i> and <i>Cumberland</i> , history and antiquities of,	81, 257
<i>View</i> of society in Europe,	161	<i>Williams's</i> rise, progress, and present state of the northern governments,	28, 91
<i>Vyse's</i> (Dr.) sermon, before the house of commons, Feb 27, 1778,	319	<i>Wisdom</i> , a poem,	75
W.		<i>Woman</i> of fashion,	397
<i>Wales's</i> (Mr.) remarks on Foster's account of Capt. Cook's last voyage round the world,	157	<i>Wood's</i> miller's and farmer's guide,	239
<i>Warton's</i> history of English poetry, vol. II.	321, 417	<i>Worcester's</i> (bishop of) sermon before the society for propagating the gospel in foreign parts,	317
<i>Watch</i> (the), an ode,	151, 395	<i>Wreath</i> of fashion,	310
<i>Weales's</i> (Dr.) christian orator delineated,	454		

INDEX TO THE FOREIGN ARTICLES.

<i>ABRE'GE</i> , élémentaire de la géographie universelle de la France, &c. par M. Maffon,	226	clesiæ catholicæ,	469
<i>Annotationes</i> in Epistolam Pauli ad Romanos,	469	<i>Description</i> (historical and geographical) of the kingdom of Slavonia, &c.	388
<i>Antiquities</i> of Dacia (German),	143	<i>Descrizione</i> topographia e storica del dogado di Vinezia,	65
<i>Apologia</i> per medici Pavesi, ibid.		<i>Détail</i> de la nouvelle direction du bureau des nourices de Paris, &c. par J. J. Gardane,	143
<i>Avantures</i> (les dernières) de Jean d'Alban,	226	<i>Dictionnaire</i> historique & bibliographique portatif, &c. par l'abbé l'Advocat,	226
<i>Avis</i> du college des medecins de Lion sur l'établissement des cimetières hors de la ville,	390	<i>Discours</i> qui a remporté le prix de l'académie de Marseille,	141
— aux bonnes menagères des villes, & des campagnes sur la meilleure manière de faire le pain, par M. Parmentier,	ibid.	— académique sur les produits de (la) Russie, &c.	389
<i>Briani</i> Waltoni in Biblia Polyglotta, prologomena,	142	<i>Diseases</i> (on the) of the Jews, by Dr. Wolff (German),	390
<i>Catalogo</i> delle piante che nascono spontaneamente intorno alla città di Siena,	391	<i>Dissertation</i> sur la comparaison des thermometres, par M. Swinden,	304
<i>Catholicis</i> (de), seu patriarchis Chalcedæorum & Nestorianorum, commentarius historio-chronologicus, auctore Jo. Al. Assemano,	306	<i>Elemens</i> de tactique démontrés géométriquement,	225
<i>Commentarius</i> de tetano, auctore Wensl. Trnka de Kr'zowitz,	390	<i>Ephemerides</i> astronomicæ, an. 1777, ad meridianum Mediolanensem supputatæ, &c.	144
<i>Conduçõe</i> (del) electrico posto nel campanile di S. Marco in Vinezia memoria,	144	<i>Essais</i> de Jean Rey, M. D.	307
<i>Confession</i> (the) of faith of a Carthusian monk,	226	<i>l'Expedition</i> de Cyrus dans l'Asie Supérieure, par M. l'Archer,	308
<i>Considerations</i> sur l'état présent de la colonie Française de St. Domingue,	62	<i>Experiences</i> (rares) sur l'esprit minéral pour la preparation & transmutation de corps métalliques, par M. de Respour,	306
<i>Continuation</i> de l'histoire des Révolutions de Suede, de M. l'abbé Vertot, par M. Olofe Celsius,	144	<i>Fables</i> new (German),	224
<i>Contrepoisons</i> de l'arsenic, &c. par M. P. Navier, &c.	65	<i>Filosofia</i> (la) poema,	225
<i>Corpus</i> decisionum dogmaticarum ec-		<i>Gaubii</i> (Nic. Dav.) sermones II. academici, de regimini mentis quod medicorum est,	226
		<i>Histoire</i> de la ville de Rouen,	64
		— des souverains pontifes qui ont siégé dans Avignon,	225
		<i>Histoire</i>	

I N D E X.

<i>Histoire des révolutions de Corse</i> , tome iii. par l'abbé de Germanes, 226	<i>academia Espanola por el alma du-</i>
— naturelle du globe, par l'abbé Sauri, M. D. 308	<i>que de Alba</i> , por D. Jos. Vela, &c. 138
<i>Jews</i> , of the diseases of the, (German), 390	<i>Pitture</i> , sculture, architetture delle chiese, &c. della città d'Bologna, 225
<i>Instructions physico-mécaniques à l'usage des ecoles royales d'artillerie, & du genie</i> , de Turin, 65	<i>Poesie</i> di Ranieri Casabigi, ibid.
<i>Journal d'un voyage qui contient différentes observations minéralogiques, &c.</i> 307	<i>Précis historique de la vie de Jesus Christ, &c.</i> ibid.
<i>Lecture</i> (de la) des Romans, 226	<i>Present state of religion in Holland</i> , by Adam Fr. Ern. Jacobi, (German). 223
<i>Lettere cosmologiche del canonico Cesare Scanelli</i> , 391	<i>Prôneurs</i> (les), comédie, 143
<i>Lettre de M.M. les moyens de transférer les cimetières hors de l'enceinte des villes</i> , 390	<i>Recherches sur les maladies chroniques, &c.</i> par M. Bacher, 65
<i>Maps</i> (geographical), on the art of printing of, 141	<i>Recueil des poésies de M. le marquis de Luchet</i> , 469
<i>Mémoire</i> qui a remporté le prix au jugement de l'academie de Dijon, le 18 Août, 1776, &c. 143	<i>Reflexions sur les sepultures dans la ville de Lion</i> , per l'abbé Sauvages de la Croix, 390
— (second) sur les avaatages qu'il y auroit à changes la nourriture des gens de mer, par M. P. Desperrieres, 226	<i>Sanctorum patrum opera polemica de veritate religionis Christianæ</i> , 470
— (a la) de Madame G—, 308	<i>Scelta d'Idili di Gesner</i> , 225
<i>Mémoires sur les sepultures dans les villes</i> , 389	<i>Siècles</i> (les) Chrétiens, 307
<i>Memoria epistolare sopra l'epizootia boovina scopertasi ultimamente in alcuni luoghi della Dalmatia</i> , 242	<i>Spezie</i> (d'una) particolari di scorbuto diss. di Jac. Odoardo, 470
<i>Meza</i> (Salomonis Steph. de) opuscula pathologico-practica, 469	<i>Synonymes Latins & leurs différentes significations</i> , par M. du Mesnil, 225
<i>Notæ criticae in universos Veteris Testamenti libros tum Hebraice tum Græce Scriptos, &c.</i> Car. Fran. Houbigantii, &c. 391	<i>Systema entomologiae</i> , Jo. Chr. Fabricii, 391
<i>Nouveaux voyages dans l'Amerique Septentrionale</i> , par M. Bossu, 391	<i>Thermarum Toepliensium in inferiori Carniola existentium examen & usus</i> , ibid.
<i>Observation sur l'établissement d'un cimetière general hors de la ville de Lion</i> , 390	<i>Thoughts of a professor in the university of S—, on the present measures concerning the clergy</i> (German), 224
<i>Observations philosophiques sur les systêmes de Newton, de Copernic, de la pluralité des mondes, &c.</i> 308	<i>Topographical memoirs of Livonia, Esthonia, &c.</i> (German), 467
<i>Oeuvres de Barnard Palissy</i> , 391	<i>Traduction de différens traités de morais de Plutarque</i> , 307
<i>On the art of printing geographical maps</i> (German), 141	<i>Trattato delle aque minerali de Nicola Andria</i> , M. D. 65
<i>Opinion</i> (de l') & des mœurs, 307	<i>Vibius Sequester de fluminibus, fontibus, lacubus, &c.</i> 391
<i>Oracion fúnebre, que celebró la real</i>	<i>Unknown benefactor, the</i> , (German), 225
	<i>Voyages and travels, &c.</i> translated from the Danish collection of histories, 140
	<i>Zwingli's life and portrait</i> , by Felix Nuscheler (German), 302

END OF THE FORTY-FIFTH VOLUME.

XUM